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Grimoire
Verum

or
The True Grimoires

The Most Approved Keys
of
Solomon, The Hebrew Rabbi

Where ein The Most Hidden Secrets,
Both Natural And Supernatural
Arel mmediately Exhibited.

Mode operator per necessaria et contenta

facit scia tamen oportit Daemonum
potentia dum taxat per agantur.

Translated From T he Hebr
by
Plangiere,
J esuit Dominicane.
with a Curious collection of Rare and Astounding Magical Secrets.

Edited, With A Preface By
James Banner, Gent.

Originally Published By
Alibeck The AE gyptian

at Memphis

Ahoy ie

The Grimoirium Verum

PDF edition, 1999 Phil Legard

INTRODUCTION

In the first part is contained various dispositions of characters, by which powers the spirits or,
Rather, the devils are invoked, to make them come when you will, each according to his power,
and to bring whatever is asked: and that without any discomfort, providing also that they are
content on their part; for this sort of creature does not give anything for nothing. In the first
part is taught the means of calling forth the Elemental Spirits of the Air, Earth, Sea or of the

Infernus, according to their affinities.

In the second part are expressed the secrets, both Natural and Supernatural which operate by the power of the Daemons. You will find the manner to make use of them, and all without deceit.

In the third part is the Key to the Work, with the manner of using it. But, before starting this, it will be necessary to be instructed in the following: There are three powers, which are Lucifer, Beelzebuth and Astaroth. You must engrave their Characters in the correct manner and at the appropriate hours. Believe me, all this is of consequence, nothing is to be forgotten.

THE FIRST BOOK
Concerning the Characters of the Daemons.

You must carry the aforesaid character with you. If you are male, in the right pocket, and it is to be written in your own blood, or that of a sea-turtle. You put at the two half-circles the first letter of your name and surname. And if you wish more, you may draw the character on an emerald or ruby, for they have a sympathy for the spirits, especially those of the Sun, who are the most knowledgeable, and are better than the others. If you are a female, carry the character on the left side, between the breasts, like a Reliquary; and always observing, as much as the other sex, to write or have engraved the character on the day and in the hour of Mars. Obey the Spirits in this, that they may obey thee.

The spirits who are powerful and exalted, serve only their confidants and intimate friends, by the pact made or to be made according to certain characters at the will of Singambuth or of his secretary. Aabidandes, of whom we will give you information, is the perfect acquaintance to call, conjure and constrain, as you will see in the Key, where you will be given a method of making a pact with the spirits.

Of the Nature of Pacts.

There are only two kinds of pact, the tacit and the apparent [or explicit]. You will know the one from the other, if you read this little book. Know, however, that there are many kinds of spirits,

some attractive and others not attractive.

It is when you make a pact with a spirit, and have to give the spirit something which belongs to
you, that you have to be on your guard.

The Kinds of Spirits.

In regard to spirits, there are the superior and the inferior. Names of the superiors are: Lucifer,
Beelzebuth, Astaroth. The inferiors of Lucifer are in Europe and Asia, and obey him.
Beelzebuth lives in Africa, and Astaroth inhabits America.

Of these, each of them has two who order their subjects all that which the Emperor has
resolved to do in all the world, and vice-versa.

The Visible Appearance of Spirits.

Spirits do not always appear in the same shape. This is because they are not themselves of
matter or form, and have to find a body to appear in, and one suitable to their intended

manifestation and appearance.

Lucifer appears in the form and figure of a fair boy. When angry, he seems red. There is
nothing monstrous about him.

Beelzebuth appears sometimes in monstrous forms, sometimes like a giant cow, at times like a
he-goat, with a long tail. When angry, he vomits fire.

Astaroth appears black, in human shape.

Here are three characters of Lucifer, outside his circle:

It's Invoke the Spirits.

It is only necessary, when you desire to invoke them, to call them by their characters, which
they themselves have given. And when you wish to invoke them, call them to serve you, in the
manner taught in the Third Part.

Descending to the Inferiors.

Lucifer has two demons under him: Satanackia and Agalierap. Those of Beelzebuth are
Tarchimache and Fleruty. The characters of Satanackia and Fleruty are:

IS) The above

The two inferiors of Astaroth are Sagatana and Nesbiros, and their characters are:

*#

There are yet other daemons, apart from these, who are under Duke Syrach. There are eighteen
of these, and their names are:

I. Clauneck

II. Musicin

ill. Bechaud

IV. Frimost

V. Klepoth

VI. Khil

VII. Mersilde
VII. clisthert
IX. Sirchade

X. Segal

XI. Hicpacth
XII. Humots
XIII. frucissière
XIV. Guland
XV. surgat
XVI. Morail
XVII. Frutimiere
XVII. Huictigaras

These are the characters of fifteen inferior spirits:

BUCON CLISTHERT FRUCISSIERE
fe ; an aa
GULAND MORAIL HICPACTH
AE Pin ae
FRUTIMIERE HUICTIUGARAS HUMOTS

-

ag
gee

KHIL MERSILDE MINOSON
SEGAL SIRCHADE SURGAT

THE SECOND BOOK
AGLA * ADONAY * JEHOVA

There are other daemons, but as they have no power, we shall not speak of them. the powers
of the eighteen above-mentioned ones are these:

CLAUNECK has power over riches, can cause treasures to be found. He can give great riches
to he who makes a pact with him, for he is much loved by Lucifer. It is he who causes money

to be brought.

MUSISIN has power over great lords, teaches all that happens in the Republics, and the affairs
of the Allies.

FRIMOST has power over women and girls, and will help you to obtain their use.
KLEPOTH makes you see all sorts of dreams and visions.

KHIL makes great earthquakes.

MERSILDE has the power to transport anyone in an instant, anywhere.

CLISTHERT allows you to have day or night, whichever you wish, when you desire either.
SIRCHADE makes you see all sorts of natural and supernatural animals.

HICPACTH will bring you a person in an instant, though he will be far away.

HUMOTS can bring you any book you desire.

SEGAL will cause all sorts of prodigies to appear.

FRUCISSIERE revives the dead.

GULAND causes all illnesses.

SURGAT opens every kind of lock.

MORAIL can make anything invisible.

FRUTIMIERE prepares all kinds of feasts for you.

HUICTIIGARAS causes sleep in the case of some, and insomnia in others.

Under Satanachia and Sataniciae are fourty-five [or, according to other versions, fifty-four]
daemons. Four of these, the chiefs, are Sergutthy, Heramael, Trimasael and Sustugriel. The
others are of no great consequence.

These spirits are of great advantage, and they work well and speedily, in the case that they are
pleased with the operator.

Sergutthy has power over maidens and wives, when things are favourable.

Heramael teaches the art of healing, including the complete knowledge of any illness and its
cure, He also makes known the virtues of plants, where they are to be found, when to pluck
them, and their making into a complete cure.

Trimasael teaches chemistry and all means of conjuring of the nature of deceit or sleight-of-
hand. He also teaches the secret of making the Powder of Projection, by means of which the

base metals may be turned into gold or silver.

Sustugriel teaches the art of magic. He gives familiar spirits that can be used for all purposes,
and he also gives mandragores.

Agalierept and Tarihimal are the rulers of Elelogap, who in turn governs matters connected
with water.

Nebirots rules Hael and Surgulath. The former (Hael) enables anyone to speak in any language
he will, and also teches the means whereby any type of letter may be written. He is also able to
teach those things which are most secret and completely hidden.

Sergulath gives every means of speculation. In addition, he instructs as to the methods of
breaking the ranks and strategy of opponents. Subject to these are the eight most powerful

subordinates:

I. PROCULO, who can cause a person to sleep for forty-eight hours, with the knowledge of the
spheres of sleep.

Loam. HARISTUM, who can cause anyone to pass through fire without being touched by it.
II. BRULEFER, who causes a person to be beloved of women.

IV. PENTAGNONS, who gives the two benefits of attaining invisibility and the love of great
lords.

V. AGLASIS, who can carry anyone or anything anywhere in the world.
VI. SIDRAGOSAM, causes any girl to dance in the nude.
VIL. MINOSON, is able to make anyone win at any game.

VII. BUCON, can cause hate and spiteful jealousy between members of the opposite sexes.

THE THIRD BOOK

The Invocation.
This is the Invocation:

HELOY + TAU + VARAF + PANTHON + HOMNORCUM + ELEMIATH +
SERUGEATH + AGLA + ON + TETRAGRAMMATON + CASILY.

This Invocation is to be made on virgin parchment, with the characters of the D %4mon upon it,
which causes the intermediary Scirlin to come. For from this depend all the others, and it can
constrain them to appear in spite of themselves, as he has the power of Emperor.

Orison : Preparation.

Lord God Adonay, who hast made man in Thine own image and resemblance out of nothing! AND,
poor sinner that I am, beg Thee to deign bless and sanctify this water, so that it may be healthy
for my body and my soul, and that all foolishness should depart from it.

Lord God, all-powerful and ineffable, and who led Thy people out of the land of ®gypt, and
has enabled them to cross the Red Sea with dry feet! Accord me this, that I may be purified by
this water of all my sins, so that I may appear innocent before Thee! Amen.

When the operator has thus purified himself, he is to set about the making of the Instruments
of the Art.

Of the Magic Knife.

It is necessary to have a knife or lancet, of new steel, made on the day and hour of Jupiter with
the Moon Crescent. If it cannot be made, it may be bought, but this must be done at the time, as
above.

Having achieved this, you will say the Orison or Conjuration following, which will serve for
the knife and lancet.

Conjuration of the Instrument.

I conjure thee, O form of the Instrument, by the authority of our Father God Almighty, by the
virtues of Heaven and by the Stars, by the virtue of the Angels, and by the virtue of the
Elements, by the virtues of the stones and herbs, and of snow-storms, winds and thunder: that
thou now obtain all the necessary power into thyself for the pefectioning of the achievement of
those things in which we are at present concerned! And this without deception, untruth, or
anything of that nature whatsoever, by God the Creator of the Sun of Angels! Amen.

Then we recite the Seven Psalms, and afterwards the following words:

Dalmaley lamekh cadat pancia velous merroe lamideck caldurech anereton mitraton : Bridge
Pure Angels, be the guardians of these instruments, they are needed for many things.

The Sacrifice Knife.
On the day of Mars [Tuesday] at the New Moon, make a knife of new steel which is strong

enough to cut the neck of a kid with one blow, and make a handle of wood on the same day and
in the same hour, and with an engraver you engrave on the handle these characters:

Then asperge and fumigate it, and you have prepared an instrument for service when and where
you wish.

The Manner of Asperging & Fumigation.
First, there is the Orison which is needful on asperging, and it is thus recited:

In the name of the immortal God, asperge [N] and clean you of all foolishness and all deceit,
and you will be whiter than snow. Amen.

Then pour as the aspersion blessed water thereon, saying:
In the name of the Father + and of the Son + and of the Holy + Ghost, Amen.

These aspirations are necessary for every item of equipment; so also is the fumigation which
follows.

To fumigate, it is necessary to have a cruse, in which you place coal newly kindled with a new
fire, and let it be well ablaze. On this you place aromatics, and when perfuming the article in
question, say the following:

Angels of God, be our help, and may our work be accomplished by you. Zalay, Salmay,
Dalmay, Angrecton, Ledrion, Amisor, Euchey, Or. Great Angels: And do thou also, O Adonay,
come and give to this a virtue so that this creature may gain a shape, and by this let our work
be accomplished. In the name of the Father + and of the Son + and of the Holy + Ghost, Amen.

Then recite the Seven Psalms which come after Judicum tuum Regida and Laudate Dominum
all gentes.
Of the Virgin Parchment.

Virgin parchment can be made in many ways. Generally it is made of the skin of a goat or a
lamb, or other animal, which must be virgin.

After inscribing on the blade AGLA, and having fumigated it, the knife will serve you for all
purposes.

Remember that when you make the Sacrifice in order to obtain the virgin parchment from the

kid, all the instruments must be on the altar.

You make the baton [or Rod, staff] of the Art from Hazel wood that has never borne, and cut it
with a single stoke on the day and in the hour of Mercury [Wednesday], at the Crescent Moon.
And you engrave it with the needle, the pen or the lancet, in the following characters:

The seal and character of Frimost to be inscribed on the first Rod:

'ae ol

Then you make another bar of Hazel wood, which has never borne, and which is without
seed, and cut it in the day and hour of the Sun [Sunday], and on this you engrave these

characters:

The seal and character of Klippoth is to be inscribed on the second Rod.

This having been done, you say over your bar the following Orison:

Orison.

Most wise, most powerful Adonay, deign to bless, sanctify and conserve this bat™n so that it
may have the necessary virtue, O most holy Adonay, to whom be honor and glory for all time.
Amen.

Of the Lancet.

It is necessary to have a new lancet, conjured and prepared like the knife and sickle. Make it in
the day and hour of Mercury, at the Crescent Moon. Now follows the method of Making the
Sacrifice of the Kid.

Take your goat and place it on a flat surface, so that the throat is uppermost, the better to cut
it. Take your knife and cut the throat with a single stroke, while pronouncing the name of the
Spirit you wish to invoke.

For example, you say:

I kill you in the name and in the honor of [N]. . .

This is to be well understood, and take care that you sever the throat at first, and do not take
two strokes, but see that he dies at the first.

Then you skin him with the knife, and at the skinning make this Invocation:
Adonay, Dalmay, Lauday, Tetragrammaton, Anereton, and all you, Holy Angels of God, come

and be here, and deign to infuse into this skin the power that it may be correctly conserved, so
that all that is written upon it may become perfected.

After the skinning, take well-ground salt, and strew this upon the skin, which has been
stretched, and let the salt cover the skin well. Before you use the salt it must have the following
Benediction said over it.

The Benediction of the Salt.

I exorcise you, O creature of the Salt, by the God who is living, the God of all Gods, the Lord
of all Lords, that all fantasies may leave you, and that you may be suitable for the virgin
scab.

When this is finished, let the skin with the salt upon it remain in the sun for a full day. then
obtain a glazed pottery jar, and write these characters around it with the Pen of the Art:

forest
Get quicklime and slake this with exorcised water, and put these in the jar. What it is liquid
place it in your goatskin, and leave it long enough for the hairs to peel off of themselves.

As soon as the hair is in such a condition as to come off with a touch, remove it from the jar
and peel the hairs with a knife made from carved Hazel. The knife must have had these words
said over it:

O holiest Adonay, put into this wood the power to cleanse this skin, through the holy name
Agason, Amen.

The skin, when peeled, may be stretched over a piece of new wood, and stones are to be placed
on the skin, so that they hold it down. These are to be stones from a river bank. Before placing
the stones, say the following Orison over them.

The Orison of the Stones.

O Adonay, most puissant and all-powerful Lord, allow that these stones may stretch this skin,
and remove from them all wickedness, so that they may possess the required power. Amen.

Of the Aspersion of the Water.

All water used in these experiments must be asperged, by saying this over it:

Lord God, Father, all-powerful, my refuge and my life, help me, Holy Father, for I love you,
God of Abraham, of Isaac, of Jacob, of the Archangels and Prophets, Creator of All. in
humility, and, calling upon Thy holy Name, I supplicate that thou wilt agree to bless this water,
so that it may sanctify our bodies and our souls, through Thee, most holy Adonay, Everlasting
Ruler, Amen.

The skin is allowed to dry after this, and before quitting the spot, say over the parchment:

Je, Agla, Yod, Hoi, He, Emmanuel! Stand guard over this parchment, in order that no spectra
may take charge of it!

When the skin is dry it may be removed from its wodden frame, blessed and fumigated, and
then it is ready for use.

It is important that this must not be seen by any women, and more especially during certain
times of theirs [ie., during menstruation], otherwise it will lose its power. It must also be
known that when you make and use this parchment, you must be clean, pur and chaste.

The operator is to say one Mass of the Nativity then, and all the instruments are to be on the
altar.

Of Aspersion.

You take an asperser made with a bunch of mint, marjoram and rosemary which is secured by
a thread which has been made by a virgin maiden.

The asperger is made in the day and hour of Mercury when the Moon is at its crescent.

Of the Perfumes.

These are to be wood of aloe, incense and mace. As for the mace, this is all that you need for
the circle, and over the perfumes is to be said the following Orison:

The Orison of the Aromatic Perfumes.

Deign, O Lord, to sanctify the creature of this, in order that it may be a remedy for the human
race, and that it may be a remedy for our souls and bodies, through the invoking of Thy holy
name! Agree that all creatures which may breathe in the vapor of this may have wealth of theirs
bodies and souls: through the Lord who has fashioned the time eternal! Amen.

Of the Pen of the Art.

Take a new quill, and asperge and fumigate this in the same way as the other instruments, and
when you are cutting its points, say:

Ababaloy, Samoy, Escavor, Adonay: I have from this quill driven out all illusions, so that it
may hold within it with effectiveness the power needed for all those things which are used in
the Art: for both the operations and the characters and conjurations. Amen.

Of the Ink-horn.

You buy a new Ink-horn on the day and in the hour of Mercury. At this time, also, these
characters are [to be] inscribed upon it:

IODINE HE VAU HE + METATRON + IODINE + KADOS + ELOHIM SABAOTH.

Then newly-made ink is exorcised with this exorcism before being placed in the horn:

I exorcise you, Creature of this Ink, by the names Anston, Cerreton, Stimulator, Adonay, and

by the Name of He who created all by one word, and who can achieve all, so that you shall
assist me in my work, and so this work may be accomplished by my desire, and brought to a
successful end through the agreement of God, He who rules all things, and through all things,
omnipresent and eternal. Amen.

Then the ink is to be blessed with this Blessing:

Lord God, Almighty, ruler over all and forever, Thou who dost cause to take place the greatest
wonders in Thy creations, deign to grant the grace of Thy holy spirit through this ink. bless it,
and sanctify it, and impart to it a special power, that whatever we may say or do or desire may
be accomplished: through Thee, Most Holy Prince, ADONAY. Amen.

The Preparation of the Operator.

When the implements are ready, the operator must prepare himself. This is first done by this
Orison preparators:

Lord God, ADONAY, who hast formed man in Thine image, I, the unworthy and sinful, beseech Thee to sanctify this water, to benefit my body and soul, cause me to be cleansed.

As he says this the operator is to wash his face and hands with the water that he is a blessing.

NOTE: This water is to be used for washing the hands and feet, and know alsoNand know and
know againNthat it is necessary and most necessary, to abstain three days from sin: and above
all mortally, however much the human frailty may be, and especially guard your chastity.

During the three days, study the book and during this time, pray five times during the day and
four times each night, with the following forms:

Astrachios, Asach, Ascala, Abedumabal, Silat, Anabotas, Jesubilin, Scingin, Geneon, Domol:
O Lord my God, Thou who art seated higher than the Heavens, Thou who art seated higher
than the Heavens, Thou who seeth even unto the depths, I pray that Thou unto me the things

which I have in my mind and that I may be successful in them: through Thee, O Great God, the
Eternal and who reigns for ever and ever. Amen. [Shah gives a note of a variation: "Astrocio,
Asath, and the sacred Bedrimubal, Felut, Anabotos, Serabilem, Sergen, Gemen, Domos: . . "]

All this having been done correctly, all that remains is to follow your invocations and draw
your characters and you do as follows.

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In the day and hour of Mars [Tuesday] the Moon being at the crescent, and at the first hour of
the day—which is a quarter of an hour before sunrise—you will prepare a piece of virgin
parchment, which shall contain all the characters and the invocations of the spirits which you
wish to produce.

For example, in the said day and hour, you will attach to the small finger of the hand (which is
the finger of Mercury) a thread spun by a virgin girl, and pierce the finger with the lancet of the
Art, to get blood from it, with which you form your Scirlin character, as is given at the
commencement of this book. Then write your invocation, which is that which follows.

Invocation to Scirlin.

HELON + TAUL + VARF + PAN + HEON + HOMONOREUM + CLEMIALH +
SERUGEATH + AGLA + TETRAGRAMMATON + CASOLY.

You must write the first letter of your name where is the letter A [in the sign & character of
Scirlin], and that of your surname where is the letter D. The spirit Aglassis, whose character it
is, is very potent to render you service, and will cause you to have power over the other spirits.

Make above the Character of the Spirit that you desire to come, and burn incense in his honor.
Then make the conjuration which is addressed to the spirit that you want to cause to appear,
and burn incense in his honor.

Conjuration for Lucifer.

Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydrus, Esmony, Eparinesont,
Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthou, Sodirno, Peatham, Come,
Lucifer, Amen.

Conjuration for Beelzebuth.

Beelzebuth, Lucifer, Madilon, Solymo, Saroy, Theu, Ameclo, Sagrael, Praredun, Adrianorom, Martino, Timo, Cameron, Phorsy, Metosite, Prumosy, Dumaso, Elivisa, Alphrois, Fubentroty, Come, Beelzebuth, Amen.

Conjuration for Astaroth.

Astaroth, Ador, Cameso, Valuerituf, Mareso, Lodir, Cadomir, Aluiel, Calniso, Tely, Plorim,
Viordy, Cureviorbas, Cameron, Vesturiel, Vulnavij, Benez meus Calmiron, Noard, Nisa
Chenibranbo Calevodium, Brazo Tabrasol, Come, Astaroth, Amen.

After having said seven times the conjuration addressed to superior spirits, you will see the
spirit at once appear, to do whatever you desire.

Dismissal of the Spirit.

When you have written the conjuration on the virgin parchment, and have seen the spirit, being
satisfied, you can dismiss him by saying this:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine
Patris + et Filii + et Spiritus Sancti + Amen.

[Go in peace unto your abode and let there be peace between you and I, and be ready to come
to me when you are called, in the name of the Father + and the Son + and of the Holy Spirit +
Amen]

Conjuration for Inferior Spirits.

OSURMA + DELMUSAN + ATALSLOYM + CHARUSIHOA + MELANES + LIAMINTHO
+ COLEHON + PARON + MADOIN + MERLOY + BULERATOR + DONMEDO + HONE
+ PELOYM + IBASIL + MEON + ALYMDRICTELS + PERSON + CRISOLSAY +
LEMON SESSLE NIDAR HORIEL PEUNT + HALMON + ASOPHIEL + ILNOSTREON
+ BANIEL + VERMIAS + SLEVOR + NOELMA + DORSAMOT + LHAVALA + OMOR
+ FRAMGAM + BELDOR + DRAGIN + Come, N...

Dismissal of the Inferior Spirit.

Go in peace, N., whence you came, peace be with you, and come every time I shall call you, in
the name of the Father + and of the Son + and of the Holy Spirit + Amen.

Then you will burn the characters, because they will serve only once.

Another Conjuration.

I conjure thee, N., by the name of the Great Living God, Sovereign Creator of all things, that
thou appear in human form, fair and aggreeable, without noise or inconvenience, to answer
truthfully in all the interrogations that I shall make. I conjure thee to do this by the power of the
Holy and Sacred Names.

Orison of the Salamanders.

Immortal, eternal, ineffable and Holy Father of all things, who is carried by the revolving
chariot unceasingly, of the worlds which continually revolve: dominator of the Etherian
countries where there is raised the throne of Thy power: above which Thy redoubtable eyes see
all, and Thy holy ears hear allNaid Thy children whom Thou hast loved since the birth of the
centuries: for thy golden and great and eternal majesty shines above the world, the sky and the
stars, Thou art elevated above all, O sparkling fire, and Thou illuminatest Thyself by Thy
splendor, and there go out from Thy essence untarnishable rays of light which nourish Thy
infinite spirit. That infinite spirit produces all things, and makes the mighty treasure which
cannot fail, to the creation which surrounds Thee, due to the numberless forms of which she
bears, and which Thou hast filled at the start. From this spirit comes also the origin of those
most holy kings who are around Thy throne, and who compose Thy court, O Universal Father!

O Unique One, O Father of happy mortals and immortals! Thou hast created in particular the powers which are marvelously like the eternal thought, and from Thy adorable essence. Thou hast established them over the angels, Thou hast created a third kind of sovereign in the elements. Our cintinual exercise is to worship Thy desires. We burn with the desire to possess Thee, O Father, O Mother, the most tender of Mothers! O wonderful example of feelings and tenderness of Mothers! O Son, the flower of all sons! About Form of all forms! Spirit, Harmony, and Name of all things, preserve us and we shall be blessed. Amen.

Of the Pentacle and the Manner of Working.

I have put here the form of the Pentacle of Solomon so that you may make the arrangements, they are of great importance.

When you make your circle, before entering therein, it is to be perfumed with musk, amber, aloe wood and incense. And for the perfume which you will need for the invocations, that is incense alone.

It is to be observed that you need to have always a fire during invocations, and when you perfume, this will be in the name of the spirit that you would invoke. When you are placing the perfume on the fire, say all the time:

I burn this, N., in the name and to the honor of N.

It is to be remembered that you must hold the invocation in the left hand, and in the right a rod of elder, and a ladle and a knife are to be at your feet.

When all this is ready, stand inside the circle. If you have companions with you, they are to hold a hand one of the other. When inside, trace the form of the circle with the knife of the Art.

Then pick up the wands, one after the other, reciting the Fiftieth Psalm. When the circle is complete, perfume and sprinkle it with holy water. Characters are to be written at the four corners of the circle. There are generally four pentacles, one at each point of the compass; and the spirit is prohibited specifically from entering into the precincts of the circle.

Then the invocations are to be repeated seven times. When the spirit appears, make him sign
the character which you are holding in your hand, which promises that he will come whenever
you may call him. Ask for what you think needed, and he will give it to you.

Dismissal of the Spirit.

Let him go away in these words:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine
Patris + et Filit + et Spiritus Sancti + Amen.

[Go in peace unto your abode and let there be peace between you and I, and be ready to come
to me when you are called, in the name of the Father + and the Son + and of the Holy Spirit +
Amen]

Rare & Suprising Magical Secrets.
The manner of making the Mirror of Solomon, useful for all divinations.

In the name of the Lord, Amen. YE shall see in this mirror anything which you may desire. in
the name of the Lord who is blessed, in the name of the Lord, Amen. Firstly, you shall abstain
from all actions of the flesh, and also from any sin, whether in word or action, during the
period of time laid down herein. Secondly, you must perform acts of good and piety. Thirdly,
take a plate of finest steel, burnished and slightly curved, and with the blood of a white pigeon
write upon it, at the four corners, these names: JEHOVA, ELOYM, METATRON, ADONAY.

Place the steel in a clean, white cloth. Look for the new Moon, in the first hour after the Sun
has set, and when you see it, go to a window, look devoutly towards Heaven, and say:

O Eternal, O King Eternal! god ineffable! Thou, who has created all things for the love of
men, and by a concealed decision for the wellbeing of man, deign Thou to look on me, N., who
am Thy most unfit and unworthy Servant, and look upon this, which is my intention.

Deign to send unto me Thine Angel, Anael upon this same mirror; he does command and order

his companionsNwhom Thou hast formed, O Most Powerful Lord, who hast always been, who
art, and who shall ever be, so that in Thy name they may work and act with equity, giving me
knowledge in everything that I shall seek to know of them.

Now you are to throw down upon the burning embers a perfume. While you are doing this, say:

In this and with this, that I pour forth before Thy face, O God, my God, Thou who art blessed,
Three in One, and in the state of exaltation most sublime, who sits above the Cherubim and
Seraphim, who will judge the earth by fire, hear me!

This is to be said three times. When you have done so, breathe three times upon the surface of
the mirror, and say:

Come, Anael, come: and let it be thy agreement to be with me willingly: in the name + of the
Father, the Most Puissant, in the name + of the Son, Most Wise, in the name + of the Holy
Spirit, the Most Living!

Come, Anael, in the terrific name of Jehovah! Come, Anael, by the power of the everliving
Elohim! Come, thee, by the right arm of the mighty Metatron!

Come to me, N., and order thy subjects so that they may make known to me through their love,
joy and peace, the things that are hidden from my eyes.

When you have finished this, raise your eyes toward Heaven and say:

O most powerful Lord, who does cause all things to move in accordance with Thy will, listen to
my prayer, and may my intentions be aggreeable to Thee! O Lord, if it be Thy will, deign to
gaze upon this mirror and sanctify it, that Thy Servant Anael may come thereto with his
companions, and be agreeable to me, N., Thy poor and humble servant! O God, blessed and
raised above all the spirits of Heaven, Thou who livest and reignest for all time. Amen.

When this is done, make the Sign of the Cross over yourself, and also on the mirror on the first

day, and also on the next forty and five days. At the end of this time, the angel Anael will

appear to you, like unto a beautiful child. He will greet you, and will order his companions to obey you.

It does not always require as long as this to cause the angel to appear, however. He may come on the fourteenth day, but this will depend upon the degree of application and fervor of the operator.

When he comes, ask him whatever you may desire, and also beg him to come and do your will whenever you shall call him.

When you want Anael to come again, after the first time, all you have to do is to perfume the mirror, and say these words: Come, Anael, come, and let it be thy agreement --and the rest of this prayer to Anael as we have given you above, until the Amen.

Dismissing the Spirit.

When he has answered your questions, and you are satisfied with him, you must send him away by saying this:

I thank thee, Anael, for having appeared and having fulfilled my requests. tho mayest therefore department in peace, and shall return when I call unto thee.

The perfume of Anael is saffron.

Divination by the Word of Uriel.

To succeed in this operation, he who makes the experiment must do all things which are told herein. He is to choose a small room or place which for nine days or more has not been visited by women in an impure state [ie, during their menstruation period].

This place must be well cleaned and consecrated, by means of consecrations and aspersions. in the middle of the room there is to be a table covered with a white cloth. On this is a new glass

vial full of spring water, brought shortly before the operation, with three small tapers of virgin wax mixed with human fat; a piece of virgin parchment, and the quill of a raven suitable for writing with; an inkpot of china full of fresh ink; a small container of metal with materials to make a fire.

You must also find a boy of nine or ten years old, who shall be well behaved and cleanly dressed. He should be near the table.

A large new needle is taken, and one of the three tapers is mounted upon it, six inches behind the glass. The other two tapers should be positioned at the right and left of the glass, and an equal distance away.

While you are doing this, say:

Gabamiah, Adonay, Agla, O Lord of Powers, help us!

Place the virgin parchment on the right of the glass and the pen and ink on the left. Before starting, close the door and windows.

Now stir the fire, and light the wax tapers. Let the boy be on his knees, looking into the glass vial. He should be bareheaded and his hands joined.

Now the Master orders the boy to stare fixedly into the vial, and speaking softly into his right ear, he says:

The Conjuration.

URIEL + SERAPH + JOSATA + ABLATI + AGLA + CAILA, I beg and conjure thee by the four words that God spoke with His mouth to His servant Moses: JOSTA + AGLA + CAILA + ABLATI. And by the name of the Nine Heavens in which thou livest, and also by the virginity of this child who is before thee, to appear at once, and visibly, to reveal that truth which I desire to know. And when this is done, I shall discharge thee in peace and benevolence, in the Name of the Most Holy Adonay.

When this conjuration is finished, ask the child whether he sees anything in the vial. if he

answers that he sees an angel or other materialization, the Master of the operation shall say in a
friendly tone:

Blessed spirit, welcome. I conjure thee again, in the Name of the Most Holy Adonay, to reveal
to me immediately . . . . (Here the operator petitions the spirit for what he will.)

Then say to the spirit:

If, for any reason, thou dost not wish what thou sayest to be heard by others, I conjure thee to
write the answer upon this virgin parchment, between this time and the morrow. otherwise
thou mayst reveal it to me in my sleep.

If the spirit answers audibly, you must listen with respect. If he does not speak, after you have
repeated the supplication three times, snuff the tapers, and leave the room until the following

day. Return the next morning, and you will find the answer written on the virgin parchment, if
it has not been revealed to you in the night.

Divination by the Egg.

The operation of the Egg is to know what will happen to anyone who is present at the
experiment.

One takes an egg of a black hen, laid in the daytime, breaks it, and removes the germ.

You must have a large glass, very thin and clear. Fill this with clear water and into it put the
egg-germ.

The glass is placed in the Sun at midday in summer, and the Director of the operation will
recite the prayers and conjurations of the day.

These prayers and conjurations are such as are found in the Key of Solomon, in which we treat
amply of airy spirits.

And with the index finger, agitate the water, to make the germ turn. Leave it to rest a moment,
and then look at it through the glass, not touching it. Then you will see the answer, and it

should be tried on a working-day, because these are spirits that will come during the times of
ordinary occupations.

If one wishes to see if a boy or a girl is a virgin, the germ will fall to the bottom; and if he (or
she) is not, it will be as usual.

It's See Spirits of the Air.

Take the brain of a cock, the powder from the grave of a dead man (which touches the coffin),
walnut oil and virgin wax. Make all [this] into a mixture, wrapped in virgin parchment, on
which is written the words:

GOMERT KAILOETH, with the character of Khil.

Burn it all, and you will see prodigious things. But this experiment should be done only by
those who fear nothing.

To make 3 Girls or 3 Gentlemen appear in your Room, after Supper.
It is necessary to be three days chaste, and you will be elevated.

I. Preparation. On the fourth day, as soon as it is morning, clean and prepare your room, as
soon as you have dressed. You must be fasting at this time. Make sure that your room will not
be disturbed for the whole of the ensuing day. Note that there shall be nothing hanging, neither
anything crosswise to anything else, no tapestries or clothes hanging, and no hats or cages of
birds, or curtains of the bed, and so on.

Above all, make sure that everything is clean in every way.

II. ceremonies. After you have suppped, go secretly to your room, which has been cleansed as
already described. Upon the table there is now to be set a white cloth, and three chairs at the
table. In front of each place, set a wheaten roll and a glass of clear and fresh water. Now places

a chair at the side of the bed, and retire, while saying this:

III. Conjuration. Besticitum consolatio veni ad me vertat Creon, Creon, Creon, cantor laudem
omnipotentis et non commentur. Stat superior carta bient laudem omviestra principie da
montem et inimicos meos o prostantis vobis et mihi dantes que passium fieri sincisibus.

The three people, having arrived, will sit by the fire, eating and drinking, and will thank the
person who has entertained them. If you are a gentleman, three girls will come; but if you are a
lady, three young men will be involved.

Then the three will draw lots as to whom is to stay with you. If the operator is a man, the girl
who wins will sit in the chair which you have placed by the bed, and she will stay and be with
you until midnight. At this time she will leave, with her companions, without having been
dismissed.

The two others will stay by the fire, while the first entertains you.

While she is with you, you may ask her any question, about any art or science, or upon any
subject at all, and she will at once give you a definite reply. You can ask the whereabouts of
hidden treasure, and she will tell you where it is, and how and when to remove it. If the treasure
is under the guardianship of infernal spirits, she will come herself, with her companions, and
defend you against these fiends.

When she leaves, she will give you a ring. If you wear this on your finger, you will be fortunate
at gambling. If you place it on the finger of any woman or girl, you will be able at once to
obtain your will of her. Note: The window is to be left open. You can do this experiment as
often as you please.

To Make a Girl come to You, however Modest she may Be.

Experiment of a marvelous power of the superior intelligences.

Watch for the crescent or the waning moon, and when you see it, make sure that you see also a

star, between the hours of eleven and midnight. Before beginning the process, do thus:

Take a virgin parchment, and write on it the name of the girl whom you desire to come. The shape of the parchment is to be as you see in this figure:

On the other side of the parchment, write MELCHIAEL, BARESCHAS. Then put the parchment on the earth, with the part where the name of the person is written next to the ground. Place your right foot upon the parchment, and your left knee, bent, upon the ground.

Then look to the highest star in the sky, while in this position. In your right hand hold a taper of white wax, large enough to burn for one hour. Then say the following:

The Conjuration.

I salute thee and conjure thee, O beautiful Moon, O most beautiful Star, O brilliant light which I have in my hand. By the light which I have in my hand. By the air that I breathe within me, by the earth that I am touching: I conjure thee. By the names of the spirit princes living in you. By the ineffable name ON, which created everything! By you, O resplendent angel GABRIEL, with the planet Mercury, Prince, MICHIAEL and MELCHIDAEL.

I conjure you again, by all the Holy Names of God, so that you may send down power to oppress, torture and harass the body and soul and the five senses of N., she whose name is written here, so that she may come unto me. Let her then be tortured, made to suffer. go, then, at once! Go, MELCHIDAEL, BARESCHES, ZAZEL, FIRIEL, MALCHA, and all those who are with thee! I conjure you by the Great Living God to obey my will, and I, N., promise to satisfy you.

When this conjuration has been said three times, burn the parchment with the taper. on the next day, take the parchment, put it in your left shoe, and let it stay there until the person whom you have called comes to seek you out. In the conjuration you must say the date that she is to come, and she will not be absent.

To Make oneself Invisible.

Collect seven black beans. Start the rite on a Wednesday, before sunrise. Then take the head of a dead man, and put one of the black beans in his mouth, two in his eyes and two in his ears. Then make upon his head the character of Morail.

When you have done this, bury the head, with the face upwards, and for nine days, before sunrise, water it every morning with excellent brandy. On the eighth day you will find the spirit mentioned, who will say to you: "What wilt thou?"

You will reply: "I am watering my plant." Then the spirit will say: "Give me the bottle, I desire to water it myself." In answer, refuse him this, even though he will ask you again.

Then he will reach out with his hand, and will display to you that same figure which you have drawn upon the head. Now you can be sure that it is the right spirit, the spirit of the head. There is a danger that another one might try to trick you, which would have evil consequences—and in that case your operation would not succeed.

Then you may give him the bottle, and he will water the head and leave. On the next day-- which is the ninth--when you return, you will find the beans that are germinating. take them and put them in your mouth, and look at yourself in the mirror. If you can see nothing, it is well. Test the others in the same way, either in your own mouth, or in that of a child. those which do not confer invisibility are to be reburied with the head.

To Have Gold and Silver, or the Hand of Glory

Tear out the hair of a mare in heat, by the roots, closest to the nature, saying DRAGNE, DRAGNE, DRAGNE. Then tie them into a knot. Now go out and buy, without dispute over the price, a new pot of earthenware, which shall have a lid. Return to your house as fast as you can, fill the pot with water from a spring, until it is not quite full. Place the knotted hairs in it, cover it, and place it where neither you nor anyone else can see it, for there is danger in this.

After nine days, at the hidden hour, bring out the pot and open it, and you will find that there is

a small animal like a snake therein. This fill jump up. Then say: | ACCEPT THE PACT.

Do not touch the animal with your hand. Place it in a new box, which you have bought for this purpose, and that withouth bargaining as to price. You must feed the creatue on wheat-husks alone, daily.

When you need gold or silver, place as much as you require in the box. Go to bed, with the box at the side of the bed. Sleep, if you desire, for three or four hours. Rise, then, and you will find that the money you have placed in the box has been doubled. But what you put first into the box must be left in it.

If it is an ordinary-looking snake, you should not ask for more than one hundred francs at each time. If, however, it has a human face, then you will be able to obtain a thousand francs each time.

If you want to kill the creature, place in the box instead of its daily husks, some of the flour which has been used fo the consecration in the first Mass said by the priest.After eating this it will die. Above all, do not omit anything, because this is not intended as a joke!

Garters for Distances

Go out of the house, fasting; march to your left untilyou find a ribbon-seller. Buy one ell of white ribbon. Pay what is asked, and drop a farthing (un liard) into the box.

Return home by the same route. Next day do the same, until you have found a seller of pens. Buy one as you bought the ribbon. When you are locked in your own room, write with your own blood on the ribbon the characters of the third line on the plan. This is the right garter. Those of the fourth line are for the left. [These are presumably the planetary symbols in the concentric circles of the plan of the Grimoire.]

When this is done, go out. The third day after, take your ribbon and pen, walk to the left until you find a pastry cook or bakery. Buy a cake or bread for a halfpenny. Go to the first tavern,

order a half bottle of wine, have your glass rinsed three times by the same person, break in three the cake or bread.

Put the three pieces in the glass with wine. Take the first piece and throw it under the table without looking at it, saying IRLY, FOR THEE.

Then take the second piece and throw it likewise, saying TERLY, FOR THEE. Write on the other side of the garter the two names of these spirits with your blood. Throw down the third piece, saying, ERLY, FOR THEE. Throw down the pen, drink the wine without eating, pay the cost and go away.

Being outside the town, take the garters, make no mistake as to which is the right and which the left. This is important. Stamp three times with the foot on the ground, pronounce the names of the spirits TERLY, ERLY, BALTAZARD, IRLY, MELCHIOR, GASPARD, LET US GO. Then make your trip.

To Make a Girl Dance in the Nude

Write on virgin parchment the Character of FRUTIMIERE with the blood of a bat. Then put it on a blessed stone, over which a Mass has been said. After this when you want to use it, place the character under the sill or threshold of a door which she must pass.

When she comes past, she will come in. She will undress and be completely naked, and will dance until increasingly death, if one does not remove the character; with grimaces and contortions which will cause more pity than desire.

To See in a Vision Anything from the Past or Future

The two NN which you see in the second small circle mark the place where you put your name [see To Make a Girl Come to You . . .]. To know what you will, write the names in the circle on virgin parchment, before sleeping, and put it under your right ear on retiring, saying the following orison:

Orison

O Glorious Name of Great God the ever-living, to whom all things are present, I am Thy

servant N.... Father Eternal, I beg You to send me Thy Holy Angels, who are written in the
Circle and that they shall show me what I want to know, by Jesus Christ our Lord. So be it
Having completed the orison, lie down on your right side, and you will see in a dream that
which you desire to know.

It's Nail (an Enemy)

Go to a cemetery, remove a nail from an old coffin, saying:

Nails, I take you, so that you may serve to turn aside and cause evil to all persons whom I will.
In the Name of the Father, and of the Son, and of the Holy Spirit. Amen..

When you wish to use it, you must look for a footprint and making the three figures of
GULAND, SURGAT and MORAIL, fix the nail in the middle saying:

Pater noster upto in terra [our father who art on earth]
Hit the nail with a stone, saying:
Curse evil is N...., until I remove thee.

Re-cover the place with a little dust, and remember it well, because they cannot remove the evil
which this causes, but by removing the nail, and saying:

I remove thee, so that the evil which thou has caused to N. . ., shall cease. In the Name of the
Father, and of the Son. and the Holy Spirit. Amen.

Then take the nail out, and efface the characters: not with the same hand as you make them, but
with the others. Thus it will be without danger.

FINN

The Grimoire Of

Honorius

The person who desires to invoke the perverse “Spirits of
Darkness must observe a three days' fast; he must also confess
and approach the Holy Altar. After these three days, upon the
morrow, and at the hour of sunrise, he shall recite the Seven
Gradual Psalms, with the accoinpanying Litanies and Prayers,'

the whole on his knees; further, he must drink no wine and eat no meat on that day. Next, he shall rise at midnight on the first

Monday of the month,' and a priest shall say a Mass of the Holy

2 The three days' fast must therefore have been regulated so that it expired on the previous

saturday.

Ghost.' After the consecration, taking the Host in his left hand,he shall recite the following prayer on his knees :

PRAY ER

My Sovereign Savior Jesus Christ, Son of the living God! Thou who for the salvation of all mankind didst suffer the death of the Cross; Thou who, before being abandoned to Thine enemies, by an impulse of ineffable love didst institute the Sacrament of thy Body; Thou who hast vouchsafed to us miserable creatures the privilege of making daily commemoration thereof; to Thou deign unto thine unworthy servant, thus holding thy Living Body in his hands, all strength and ability for the profitable application of that power with which he has been entrusted against the horde of rebellious spirits. Thou art their true God, and if they tremble at the utterance of Thy Name, upon that Holy Name will I call, crying jesus christ! Jesus, be Thou my help, now and for ever! Amen.

After sunrise a black cock must be killed, the first feather of

its left wing being plucked and preserved for use at the

required time. The eyes must be torn out, and so also the tongue and heart; these must be dried in the sun and

afterwards reduced to powder. The remains must be interred

at sunset in a secret place, a cross of a palm in height being set upon the mound, while at each of the four corners the

signs which here follow must be drawn with the thumb :

Be DE 37

3 The Mass of Pentecost, except the Epistle, which should be

that of the Tuesday after Pentecost, and the Gradual, for which there are special versicles.

On this day also the operator should drink no wine and abstain from eating meat.

On Tuesday, at break of day, let him say a Mass of the

Angels,' placing the feather taken from the bird upon the altar,

together with a new penknife. The signs hereinafter

represented must be inscribed on a sheet of clean paper with

the consecrated wine which is the Blood of Jesus Christ :

They should be written upon the altar, and at the end of the Mass the paper should be folded in a new veil of violet silk, to be concealed on the morrow, together with the oblation of the Mass and a part of the consecrated Host.

On the evening of Thursday the operator must rise at midnight,

and, having sprinkled holy water about the

1 The Mass for the Apparition of St. Michael, May 8, with a special Epistle, Gospel, Commemoration, &e,

chamber, he must light a taper of yellow wax, which shall have been prepared on the Wednesday and pierced in the form of a cross. When it is lighted he shall recite Psalm /xxvii.'--Attendite, popule meus, legem meam, &c.—without the Gloria Patri. Hey shall then begin the “Office of the Dead” with I/enite exultemus Dominos, &c. He shall recite Matins and Lauds, but in place of the versicle of the ninth Lesson | he shall say: Deliver us, O Lord, from the fear of hell. Let not the demons destroy us soul when I shall raise them from the deep pit, when I shall command them to do my will. May the day be bright, may the sun and moon shine forth, when I shall call upon them. Terrible of aspect are they, deformed and horrible to sight; shoe to Thou restore unto them their angelic shapes when I shall impose my will upon them. 0 Lord deliver me from those of the dread visage, and grant that they shall be obedient when I shall raise them up from hell, when I shall impose my will upon them. After the “Office of the Dead” the operator shall extinguish the taper, and at sunrise shall cut the throat of a male lamb of nine days, taking care that the blood does not gush forth upon the earth. He shall skin the lamb, and shall cast its tongue and heart into the fire. The fire must be freshly kindled, and the ashes

shall be preserved for use at the proper time. The skin of th~

lamb shall be spread in the middle of a field, and for the space of nine days shall be sprinkled four times every day with holy water. On the tenth day, before the rising of the sun, the lambskin shall be covered with the ashes of the heart and

tongue, and with the ashes also of the

2 This Psalm is numbered Ixxviii. in the Authorized Version.
1 This is extremely confused; the Office of the Dead does not begin with the Venite exultemus. The ninth Lesson belongs to the third Nocturne of the Matins. The prayer given in the Grimoire is based on

the verses which it replaces.

cock. On Thursday', after sunset, the flesh of the lamb shall be interred in a secret place where no bird can come, and the priest with his right thumb shall inscribe on the grave the

characters here indicated
.7t2 “3 4.3

Moreover, for the space of three days he shall sprinkle the four corners with holy water, saying: Sprinkle me, 0 Lord, with hyssop, and I shall be cleansed! Wash me, and I shall be made whiter than snow!

After the aspersion let him recite the following prayer,

kneeling with his face towards the east
PRAYER.

Christ Jesus, Redeemer of men, who, being the Lamb without spot, wast immolated for the salvation of the human race, who alone wast found worthy to open the Book of Life, impart such virtue to this lambskin that it may receive the signs which we shall trace thereon, written with Thy blood, so that the figures, signs, and words may become efficacious; and grant that this

skin may preserve us against the wiles of the demons; they

may be terrified at the sight of these figures, and may only approach them trembling. Through Thee, Jesus Christ, who

lives and reigns through all ages. So be it.

2 The days on which the various operations should be performed have been confused, after the

prevailing manner of the Grimoires.

The Litanies of the Holy Name of Jesus must then be repeated, but instead of the Agnus Del, substitute: Immolated Lamb, be Thou a pillar of strength against the demons' Slain Lamb, give power over the Powers of Darkness! Immolated Lamb, grant favor and strength unto the binding of

the Rebellious Spirits. So be it.

The lambskin shall be stretched for eighteen days, and on the november day the fleece shall be removed, reduced into powder, and interred in the same place. The word aka/us shall be written above it with the finger, together with the following character and the words: May this which hath been reduced into

ashes preserve against the demons through the name of Jesus.

areos = 19 PEL

Add also these signs

1s eddy

Lastly, on the eastern side, the said skin must be

set to dry in the sun for three days, the ensuing characters being cut with a new knife:

Vrnyxh BrFt

—This being accomplished, recite Psalm Ixx1., Deus,

judicium tuum regi da, &c., and cut the following characters

The figure being thus far completed, recite the verses Afferte

Domino, patria' gentium, occurring in Psalm xcv.:
Cantate Domino Canticum novum, of which the seventh versicle

is: Off erte Domino, Full Del, &c., and cut subsequently these
characters :

SuGb

— Next recite Psalm lxxvil.: Attendite, popule meus,

legem meam, and compose the following figure:

UZ 233-rwihh3

— Which being accomplished, recite Psalm ii: Quart'

fre,nuerunt gentes et populi ineditati sunt inaniaP Then make

another figure as follows
| oté EO l lift. above
fees : 7

And recite Psalm cxv.: (_redidi pro pter quod locutus sum.
Finally, on the last day of the month a Mass for the Dead shall
be offered; the prose shall be omitted, and also the Gospel of St.
John, but at the end of the Mass the priest shall recite the Psalm
Confitemini Domino quoniam bonus, &c.'

In Honor of the Most Holy and August Trinity, the
Father, the Son, and the Holy Ghost. Amen.

The Seventy-two Sacred Names of God.—TRINITAS,

SOTHER, MESSIAS, EMMANUEL, SABAHOT, ADONAY,

ATHANATOS, JESUS, PENTAGNA, ARGAGON, ISCHIROS,

ELEYSON, OTHEOS, TETRAGRAMMATON, ELY,
SADAY,

AQUILA, MAGNUS HOMO, Vzsro, FLOS, ORIGO, SALVA-
TOR, ALPHIA AND OMEGA, PRIMIJS, NovissIMus, PRINI
At this point the process of the Grimoire becomes almost
unintelligible. The relation of the seventy-two names apparently
succeeds the Psalm, and is followed by the Second Gospel,

which is not omitted after all. There is then an extension of the

Deo Gratias; this concluded the Mass, which seems immediately followed by the evocation. But the use of the Pentacles of Solomon and St. John does not appear, in the one case, till the close of the Conjurations, and not at all in the other.
CIPIUM AND FINIS, PRIMOGENITUS, SAPIENTIA,
VIRTUS,
PARACLITUS, VERITAS, VIA, MEDIATOR,
MEDICUS, SALUS, AGNUS, OVIS, VITULUS, SPES,
ARIES, LEO, LUX, IMAGO, PANIS, JANUA, PETRA,
SPONSA, PASTOR, PROPHETA, SACERDOS,
SANCTUS, IMMORTALITAS, JESUS, CHRISTUS,
PATER, FILIUS HOMINIS, SANCTUS, PATER
OMNIPOTENS, DEUS, AGIOS, RESSURRECTIO,
MISCRIROS, CHARITAS, AETERNAS, CREATOR,
REDEM PTOR, UNITAS, SUM MUM _ BONUM,
INFINITAS. AMEN.

Hereinafter follow the three small pentacles of Solomon,

and that of the Gospel of St. John.

ABOUT

The Beginning of the Holy Gospel according to John.
Glory be to Thee, 0 Lord.

In the beginning was the Word, &c., in extenso, so far as the end of the fourteenth versicle.

Thanks be to God. Hosanna is the Son of David!
Blessed is He who cometh in the Name of the Lord.

Hosanna in the Highest. We invoke Thee. We adore Thee. We praise Thee. We glorify Thee, 0 blessed and glorious Trinity! May the Name of the Lord be blessed, now and henceforth for ever! Amen. In the Name of the Father, of the Son, and of the Holy Ghost, Jesus of Nazareth, King of the Jews. May Christ conquer, reign, command, and

defend me from all evil. Amen.

UNIVERSAL CONJURATION.

I, N., do conjure thee, 0 Spirit N., by the living God, by the true God, by the holy and all-ruling God, who created from

nothingness the heaven, the earth, the sea, and all things that are therein, in virtue of the Most Holy Sacrament of the Eucharist, in the name of Jesus Christ, and by the power of this same Almighty Son of God, who for us and for our redemption was crucified, suffered death, and was buried; who rose again on the third day, and is now seated on the right hand of the Creator of the whole world, from whence he will come to judge the living and the dead; as also by the precious love of the Holy Spirit, perfect Trinity. I conjure thee within the circle, accursed one, by thy judgment, who didst dare to tempt God: I exorcise thee, Serpent, and I command thee to appear forthwith under a beautiful and well-favoured human form of soul and body, and to fulfill my behests without any deceit whatsoever, as well without mental reservation of any kind, by the great times of the God of gods and Lord of lords, ADONAY, TETRAGRAM
MATON, JEHOVA, TETRAGRAM MATON, ADONAY,
JEHOVA, OTHEOS, ATHANATOS, ISCHYROS, AGLA,
PENTACRAM MATON, SADAY, SADAY, SADAY,
JEHOVA, OTHEOS, ATHANATOS and Liciath
TETRAGRAMMATON, ADONAY, ISCHYROS,
ATHANATOS, ORCHARDS, ORCHARDS, ORCHARDS, CADOS, CADOS,

CADOS, ELOY. AGLA, AGLA, AGLA, ADONAY,
ADONAY.

I conjure thee, Evil and Accursed Serpent, N.. to appear at my will and pleasure, in this place, before this circle, without tarrying, without companions, without grievance, without noise, deformity, or murmuring. I exorcise thee by the ineffable names of God, to wit, Gog and Magog, which I am unworthy to pronounce; Come hither, Conic hither, Come hither.
Accomplish my will and desire, without wile or falsehood.
Otherwise St. Michael, the invisible Archangel, shall presently blast thee in the greatest depths of hell. Come, then, N., to us

will.

The Grand Pentacle of Solomon

AP

Why tarriest thou, and why delayest? What does thou? make ready, obey your master, in the name of the Lord, BATHAT or
RACHAT flowing over ABRACM ENS, ALCHOR or
ABERER.

LQLFAP

Behold the Pentacle of Solomon which I have brought into thy

presence! I command thee, by order of the great God,

ADONAY, TETRAGRAMMATON, and JESUS!

Hasten, fulfil my behests, without wile or falsehood, but in all

truth, in the name of the Savior and Redeemer, Jesus Christ.

DISCHARGE.

Go in peace unto your places. May there be peace between us and you, and be ye ready to come when ye are called. In the Name of the Father, and of the Son, and of the Holy Ghost.

Amen.

ACT OF THANKSGIVING.

Praise, honor, glory, and blessing be unto Him who sitteth

upon the throne, who liveth for ever and ever. Amen.

CONJURATION OF THE BOOK.'

I conjure thee, 0 Book, to be useful and profitable unto all who shall have recourse to thee for the success of their affairs. AND conjure thee anew, by the virtue of the Blood of Jesus Christ, contained daily in the chalice, to be serviceable unto all those who shall read thee. I exorcise thee, in the name of the Most Holy Trinity, in the name of the Most Holy Trinity, in the name of the Most Holy Trinity!

What follows must be said before the sealing of the Book.

I conjure and command you, 0 Spirits, all and so many as ye are, to accept this Book with good grace, so that whensoever we may read it, the same being approved and recognized as in proper form and valid, you shall be constrained to appear in comely human form when you are called, accordingly as the reader shall judge. In no circumstances shall you make any attempt upon the body, soul, or spirit of the reader, nor inflict any harm on those who may accompany him, either by mutterings, tempests, noise, scandals, nor yet by lesion or by hindrance in the execution of the commands of this Book. I conjure you to appear immediately when the conjuration is made, to execute without

continuing all that is written and enumerated in its proper place in the said book. You shall obey, serve, instruct, impart, and perform all in your power for the benefit of those who command you, and the whole without illusion. If perchance some of the invoked spirits be unable to come or appear when required, they shall be bound over to send others vested with their power, who also shall swear solemnly to execute all that the reader may demand, and ye are all hereby enjoined by the Most Holy Names of the Omnipotent Living God, ELOYM, JAH, EL, ELOY, TETRAGRAMMATON, to fulfill everything as it is set up above. If ye obey me not, I will force you to abide in torments for a thousand years, as well if any one of you receive

not this Book with entire resignation to the will of the reader.

1 This is the Liber Spirituum of Pseudo-Agrippa, sufficiently described in Part I. The introduction of it

in this Grimoire presupposes either an acquaintance in the reader or information which is omitted.

CONJURATION OF THE DEMONS.

In the Name of the Father, and of the Son, and of the Holy Ghost. take head! Come, all Spirits! By the virtue and power of your King, and by the seven crowns and chains of your Kings, all Spirits of the Hells are forced to appear in my presence before this pentacle or circle of Solomon, whensoever I shall call them. Come, then, all at my orders, to fulfill that which is in your power, as commanded. Come, therefore, from the East, South, West, and North! I conjure and command you, by the virtue and power of Him who is three, eternal, equal, who is God invisible, consubstantial, in a word, who has created the heavens, the sea, and all which is under heaven.

After these Conjurations you shall command them to

affix the Seal.

CONCERNING THE FIGURE OF THE CIRCLE.

Circles should be described with charcoal or holy water,

sprinkled with the wood of the blessed Cross.

The Magic Circle of Honorius

When they have been duly made, and the words have been written about the circle, the holy water which has served to bless

the same may also be used to prevent the spirits from inflicting any hurt. Standing in the middle of the circle, you shall

command them in a lively manner, as one who is their master.

What must be said in Composing the Circle.

0 Lord, we fly to Thy virtue! 0 Lord, confirm this work! what is operated in us becomes like dust driven before the wind, and the Angel of the Lord pausing (sic), let the darkness disappear, and the Angel of the Lord ever pursuing, ALPHA, OMEGA, ELY, ELOTHE, FLOHIM, ZABAHOT, FLION, SADY.

Behold the Lion who is the conqueror of the Tribe of Judah, the Root of David! I will open the Book, and the seven seals their. I have beheld Satan as a bolt falling from heaven. it is Thou who hast given us power to crush dragons, scorpions, and all Thine enemies beneath Thy feet. Nothing shall harm us, not even ELOY, ELOHIM, ELOHE, ZABAHOT, ELION, ESARCHIES, ADONAY, JAH, TETRAGRAMMATON, ORCHARDS.
The earth is the Lord's and all those who dwell therein, because He established it upon the seas and prepared it in the midst of the waves. Who shall ascend unto the mountain of the Lord? Who shall be received in his Holy Place? The innocent of hands and clean of heart. Who bath not received his soul in vain, and hath not sworn false witness against his neighbor. The same shall be blessed of God, and shall obtain mercy of God to his salvation. He is of the generation of those who seek Him. open your gates, ye princes, open the eternal gates, and the King of Glory shall enter! Who is this King of Glory? The Lord Almighty, the Lord, mighty in battle. Open your gates, yeah princess! Lift up the eternal gates. Who is this King of Glory? The Lord Almighty. This Lord is the King of Glory. Glory be it the Father, &c.

Todismiss them, the Pentacle of Solomon must be exhibited, at the same time saying as follows :— Behold your sentence! Behold that which forbids

rebellion to our wills, and doth ordain you to return unto your

abodes. May peace be between us and you, and be my will.

CONJURATION OF THE KING OF THE EAST.

I conjure and invoke thee, 0 powerful King of the East Magoa, by my holy labor, by all the names of Divinity, by the name of the All-Powerful: I command thee to obey, and to come to me, or that failing, forthwith and immediately to send unto me Massayel, Ariel, Satiel, Arduel, Acorib, to respond concerning

all that I would know and to fulfill all that I shall command. Elsa

thou shalt come verily in thine own person to satisfy my will; which refusing, I shall compel thee by all the virtue and power of God.

The Grand Pentacle or Circle of Solomon will answer for the above and following Conjurations, which can be said on all days and at all hours. If it be desired to speak only with one spirit,

one only need to be named, at the choice of the reader.

CONJURATION OF THE KING OF THE SOUTH.

0 Egym, great King of the South, I conjure and invoke thee by the most high and holy Names of God, do thou here manifesto, clothed with all thy power; come before this circle, or at least send me forthwith Fadal, Nastrache, to make answer unto me, and to execute all my wishes. If thou failest, I shall force thee by

God Himself.

CONJURATION OF THE KING OF THE WEST.

0 Baymon, most potent King, who reignest in the Western quarter, I call and I invoke thee in the name of the Deity! AND command thee by virtue of the Most High, to send me immediately before this circle the Spirit Passiel Rosus, with all other Spirits who are subject unto thee, that the same may

answer in everything, even as I| shall require them. If thou

failest, I will torment thee with the sword of fire divine; and will

multiply thy sufferings, and will burn thee.

CONJURATION OF THE KING OF THE NORTH.

Othou, Amaymon, King and Emperor of the Northern parts, I call, invoke, exorcise, and conjure thee, by the virtue and power of the Creator, and by the virtue of virtues, to send me presently, and without delay, Madael, Laaval, Bamlahe, Belem, and Ramath, with all other Spirits of thine obedience, in comely and human forms! In whatever place thou now art, come hither and

render that honor which thou owes to the true living God, who is thy Creator. In the name of the Father, of the Son, and of the Holy Ghost, come therefore, and be obedient, in front of this circle, without peril to my body or soul. Appear in comely human form, with no terror encompassing thee. I conjure thee, make haste, come straightway, and at once. By all the Divine names— SECHIEL, BARACHIEL—if thou dost not obey promptly, BALANDIER, suspensus, iracundus, Origratiumgu, Partus, Olemdemis, and Bautratis, N. I exorcise thee, do invoke, and do impose most high command upon thee, by the omnipotence of the living God, and of the true God; by the virtue of the holy God, and by the power of Him who spake and all things were made, even by His holy commandment the

heaven and earth were made, with all that is in them! And adjure

thee by the Father, by the Son, and by the Holy Ghost, even by the Holy Trinity, by that God whom thou canst not resist, under whose empire I will compel thee; I conjure thee by God the Father, by God the Son, by God the Holy Ghost, by the Mother of Jesus Christ, Holy Mother and perpetual Virgin, by her sacred heart, by her blessed milk, which the Son of the Father sucked, by her most holy body and soul, by all the parts and members of this Virgin, by all the sufferings, afflictions, labours, agonies which she ended during the whole course of her life, by all the sighs she uttered, by the holy tears which she shed whilst her dear Son wept before the time of His dolorous passion and on the tree of the Cross, by all the sacred holy things which are offered and done, and also by all others, as in heaven so on earth, in honor of our Savior Jesus Christ, and of the Blessed Mary, His Mother, by whatever is celestial, by the Church Militant, in honor of the Virgin and of all the Saints. In like manner, I conjure thee by the Holy Trinity, by all other mysteries, by the sign of the Cross, by the most precious blood and water which flowed from the side of Jesus Christ, by the sweat which issued from His whole body, when He said in the Garden of Olives: My Father, if it be possible, let this chalice pass from me—I conjure thee by His death and passion, by His burial and glorious resurrection, by His ascension, by the coming of the Holy Ghost. I adjure thee, furthermore, by the

crown of thorns which was set upon His head, by the blood

which flowed from His feet and hands, by the nails with which He was nailed to the tree of the Cross, by the holy tears which He shed, by all which He suffered willingly through great love of us: by the lungs, the heart, the hair, the inward parts, and by all the members, of our Savior Jesus Christ. I conjure thee by the judgment of the living and the dead, by the Gospel words of our Savior Jesus Christ, by His preachings, by His sayings, by all His miracles, by the child in swaddling-clothes, by the crying child, borne by the mother in her most pure and virginal womb; by the glorious intercession of the Virgin Mother of our Savior jesus christ; by all which is of God and of His Most Holy

Mother, as in heaven so on earth. I conjure thee by the holy Angels and Archangels, and by all the blessed orders of Spirits, by the holy patriarchs and prophets, by all the holy martyrs and confessors, by all the holy virgins and innocent widows, and by all the saints of God, both men and women. I conjure thee by the head of St. John the Baptist, by the milk of St. Catherine, and by all the Saints.

CONJURATION FOR EACH DAY OF THE WEEK.

For Monday, it's Lucifer.

This experience is commonly performed between eleven and twelve o'clock, or between three and four. Requisites: coal, and consecrated chalk to compose the circle, about which these words must be written: I forbid thee, Lucifer, in the name of the Holy Trinity Bridge, to enter within this circle. A mouse must be provided to give him; the master must have a stole and holy water, an air also and a surplice. He must recite the Conjuration in a lively manner, commanding sharply and shortly, as a lord should address his servant, with all kinds of

menaces: SATAN, RANTAM, PALLANTRE, LUTAIS, CORI-
CACOEM, SCIRCIGREUR, I require thee to give me very
humbly, &c.

Conjuration

I conjure thee, Lucifer, by the living God, by the true God, by the holy God, who spake and all was made, who commanded and all things were created and made! I conjure thee by the ineffable name of God, ON, ALPHA and OMEGA, ELOY, ELOYM, YA, SADAY, LUX, MUGIENS, REX, SALUS, ADONAY, EMMANUEL, MESSIAs; and I adjure, conjure, and exorcise thee by the names which are declared under the letters V, C, X, as well by the names JEHOVAH, SOL, AGLA, RIFFAsORIs, ORIsTON, ORPHITNE, PHATON, IPRETU, OCIA, SP1~RATON, IMAGON, AMUL, PENATON, SOTER, TETRAGRAMMATON, ELOY, PREMOTON, SITMON, PERIGARON, IRATATON, PLEGATON, ON, PEROHIRAM, TIRos, RUBIPHATON, SIMULATON, PERPI, KLARIMUM, TREMENDUM, MERAY, and by the most high ineffable names of God, GALI, ENGA, EL, HABDANUM, INGODUM, OBU ENGLABIS, do thou make haste to come, or send me N., having a comely and human form in no wise repulsive, that he may answer in real truth whatsoever I shall ask him, being also powerless to hurt me, or any person whomsoever, either in body

soul.

For Tuesday, it's Frimost. :

This experience is performed at night from nine to ten o'clock, and the first stone found is given to him. He is to be received with dignity and honour. Proceed as on Monday; compose the circle, and write about it:

Obey me, Frimost! Obey me, Frimost! Obey me, Frimost!

CONJURATION.

I conjue and command thee, Frimost, by all the names wherewith thou canst be constrained and bound! I exorcise thee, Nambroth, by thy name, by the virtue of all spirits, by all characters, by the Jewish, Greek, and Chaldean conjurations, by the confusion and malediction, and I will redouble thy pains and torments from day to day for ever, if thou come not now to accomplish my will and submit to all that I shall command,

being powerless to harm me, or those who accompany me,

either in body or soul.

For Wednesday, it's Astaroth.

This experience is performed at night, from ten to eleven o'clock; it is designed to obtain the good graces of the King and others. Write in the circle as follows:

Come, Astaroth! Come, Astaroth! Come, Astaroth!

CONJURATION.

I conjure thee, Astaroth, wicked spirit, by the words Christ of

Nazareth, unto whom all demons are submitted, who was

conceived of the Virgin Mary; by the mystery of the Angel Gabriel, I conjure thee; and again in the name of the Father, and of the Son, and of the Holy Ghost; in the name of the glorious Virgin Mary, and of the Most Holy Trinity, in whose honor do all the Archangels, Thrones, Dominations, Powers, Patriarchs, Prophets, Apostles, and Evangelists sing without end; Hosannah, Hosannah, Hosannah, Lord God of Hosts, who art, who wast, who art to come, as a river of burning fire! neglect not my commands, refuse not to come. I command thee by Him

who shall appear with flames to judge the living and the dead, unto whom is all honour, praise, and glory. come, therefore, promptly, obey my will, appear and give praise to the true God, unto the living God, yea, unto all His works; fail not to obey me, and give honor to the Holy Ghost, in whose name I command

thee.

This experience is made at night, from three to four o'clock, at which hour he is called, and appears in the form of a King. AND little bread must be given him when he is required to department; hey renders man happy and also discovers treasures. Write about the circle as follows:

Holy God! Holy God! Holy God!

CONJURATION.

I conjure thee, Silcharde, by the image and likeness of Jesus Christ our Savior, whose death and passion redeemed the entire human race, who also wills that, by His providence, thou appear forthwith in this place. I command thee by all the Kingdoms of time Act—lI adjure and constrain thee by his Holy Name, by Him who walked upon the asp, who crushed the lion and the dragoon. Do thou obey me, and fulfill my commands, being powerless to do harm unto me, or any person whomsoever,

either in body or soul.

For Friday, it's Bechard.
This experience is fulfilled an night from eleven to twelve o'clock, and a nut must be given to him. Write within the circle:

Come on, Bethard! Come on, Bethard! Come on, Bethard!

CONJURATION.

I conjure thee, Bechard, and constrain thee, in like manner, by the Most Holy Names of God, ELOY, ADONAY, ELOY, AGLA, SAMALABACTAY, which are written in Hebrew, Greek and Latin; by all the sacraments, by all the names written in this book; and by him who drove thee from the height of Heaven. I conjure and command thee by the virtue of the Most Holy Eucharist, which hath redeemed men from their sins; AND conjure thee to come without any delay, to do and perform all my biddings, without any prejudice to my body or soul, without harming my book, or doing injury to those that accompany me.
For Saturday, it's Guland.'

This experience is performed at night from eleven to twelve o'clock, and so soon as he appears burnt bread must be given him. Ask him anything you will, and he will obey you on the spot. Write in his circle: Enter not, Guland! Enter not, Guland!

Enter not, Guland!

CONJURATION.

I conjure thee, 0 Guland, in the name of Satan, in the name of Beelzebuth, in the name of Astaroth, and in the name of all other Spirits, to make haste and appear before me. Come, then in the name of Satan and in the names of all other demons. come this me, I command thee, in the name of the Most Holy Trinity. Come without inflicting any harm upon me, without injury to my body or soul, without maltreating my books, or anything which I use. I command thee to appear without delay, or, that failing, to send me forthwith another Spirit having the same power as thou hast, who shall accomplish my commands and be

to my will, wanting which submitted, he whom thou shalt send

me, if indeed thou comest not thyself, shall in no wise department,

nor until he bath in all things fulfilled my desire.

For Sunday, it's Surgat.'

This experience is performed at night from eleven to one o'clock. He will demand a hair of your head, but give him one of a fox, and see that he takes it. His office is to discover and transport all treasures, and perform anything that you may will. Write in his circle:

TnTRAGRAM MATON, TETRAGRAM MATON,
MATON TETRAGRAM. ISMAEL, ADONAY, ITHUA. And in a

second circle:

Come, Surgat! Come, Surgat t Come, Surgat!

CONJURATION.

I conjure thee, 0 Surgat, by all the names which are written in this book, to present yourself here before me, promptly and without

delay, being ready to obey me in all things, or, failing this, to despatch me a Spirit with a stone which shall make me invisible to every one whensoever I carry it! And I conjure thee to be in thine own person, or submitted in the person of him or of those whom thou shalt send me, to do and accomplish my will, and all that I shall command, without harm to me or to any one, so soon as

I make known my intention.

Very Powerful Conjuration for all days and hours of the Day or Night, being for Treasures hidden by men or Spirits, that the

same may be possessed and transported.

I command you, 0 all ye demons dwelling in these parts, or in what part of the world soever ye may be, by any power may have been given you by God and our holy Angels over this place, and by the powerful Principality of the infernal abysses, as well by all your brethren, both general and special demons, whether dwelling in the East, West, South, or North, or in any side of the earth, and, in like manner, by the power of God the Father, by the wisdom of God the Son, by the virtue of the Holy Ghost, and by the authority I derive from our Savior Jesus Christ, the only Son of the Almighty and the Creator, who made us and all creatures from nothing, who also ordains that you do hereby abdicate all power to guard, habit, and abide in this place; by whom further I constrain and command you, nolens volens, without guile or deception, to declare me your names, and to leave me in peaceable possession and rule over this place, of any legion you be and of any part of the world; by order of the Most Holy Trinity, and by the merits of the Most Holy and Blessed Virgin, as also of all the saints, I unbind you all, spirits who abide in this place, and I drive you to the deepest infernal abysses. Thus: Go, all Spirits accursed, who are condemned to the flame eternal which is prepared for you and your companions, if ye be rebellious and dis-

obedient. I conjure you by the same authority, I exhort and call

you, I constrain and command you, by all the powers of your superior demons, to come, obey, and reply positively to what I direct you in the name of Jesus Christ. Whence, if you or they do not obey promptly and without tarrying, I will shortly increase your torments for a thousand years in hell. I constrain you therefore to appear here in comely human shape, by the Most High Names of God, HAIN, LON, HILAY, SABAOTH, HELIM, RADISH~~, LEDIEHA, ADONAY, JEHOVA, YAH, TETRAGRAMMATON, SADA!, MESSIAS, AGIOS, ISCHYROS, EMMANUEL, AGLA, Jesus who is ALPHA and OMEGA, the beginning and the end, that you will be just established in the fire, having no power to reside, habit, or abide in this place henceforth; and I require your doom by the virtue of the said names, to wit, that St. Michael drive you to the uttermost of the

infernal abyss, in the name of the Father, and of the Son, and of the holy ghost. So I conjure thee, Acham, or whomsoever thou mayst be,

by the Most Holy Names of God, by MALHAME, JAE,

MAY, MABRON, JACOB, DASMEDIAS, ELOY, ATERESTIN, JANASTARDY, FINI5, AGIos, JS>CHYROS, OTHEOS, ATHANATOS, AGLA, JEHOVA, HOMOSION, AGA, MESSIAS, SOTHER,

CHRISTUS VINCIT, CHRISTUS EMPERAT, INCREATUS

SPIRITUS SANCTUS.

I conjure thee, Cassiel, or whomsoever thou mayest be, by all the said names, with power and with exorcism! I warn thee by the other sacred names of the most great Creator, which are or shall hereafter be communicated to thee; hearken forthwith and immediately to my words, and observe them inviolably, as sentences of the last dreadful day of judgment, which thou must obey inviolately, nor think to repulse me because I am a sinner, for therein shalt thou repulse the commands of the Most High God. Knowest thou not that thou art bereft of thy powers before thy Creator and ours? Think therefore what thou refusest, and pledge therefore thine obedience, swearing by the said last dreadful day of judgment, and by Him who bath created all things by His word, whom all creatures obey. P. per sedem Balda'rey et per gratiam et diligentiam tuam habuisti ab eo ha~ic n&atimanamilam, as |

command thee.

you in NEY
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AND
tA

The Grand Grimoires
With
The Great Clavicle of Solomon

compiled by:

goldtrend@yahoo.com

Dark Lodge of the Desert Yahoo Group
http://groups.yahoo.com/group/Dark_Lodge/

The Grand Grimoires
Chapter |

This Book is so rare and sought after in our country it has been called, by our Rabbis, the true Great Work. They were the ones who left us this precious original that many charlatans uselessly wanted to counterfeit, attempting to imitate the truth that they never found, in order to swindle ingenuous individuals who have faith in initial encounters without seeking their true Source.

This manuscript has been copied from various writings of the great King Solomon. This great king spent all of his days in the most difficult search and in the most obscure and unexpected secrets. In the end he succeeded in all of his endeavors and he reached his goal of penetrating the most profound dwelling of the spirits, whom he is obliged to obey him by the power of his talisman, the clavicle, since who else but this powerful genius would have dared bring to light the thundering words that he made use of to constrain the rebel spirits to his will,
having penetrated up to the celestial beings to learn more thoroughly the secrets and the powerful words that have the force of a terrible and respected God?

This great King discovered the secrets of which the great Divinity made use, and then enabled us to understand the influence of the stars, the constellation of the planets. To prepare the fulminating (or Conjurer's) rod, with it's effects which make the spirits tremble and of which God made use of to arm the angel who expelled Adam and Eve from the Garden of Eden; with which God struck down the Rebel Angels, precipitating their pride (or imagination) into the horrendous abyss bridge. With the power of this rod clouds are formed, hurricanes are dispersed and one can make them fall on the part of the earth that they desires.

Chapter II

Weak men and mortals! Tremble at your temerity when you blindly think that you possess such a profound science. You are taking your spirit beyond its spheres. Learn from me that before undertaking this work it is necessary to be steadfast, constant and most careful to observe exactly, point by point, everything that | will tell you (without which) everything would rebound to yours disadvantage, confusion and total loss. If, to the contrary, you comply exactly that which | tell you, you will leave behind your poolness and indigence and you will have full success in all of your enterprises.

Arm yourselves then with intrepidation, prudence and virtuosity in order to succeed at this great and immense task, at which | have spent 67 years working day and night. To succeed at this great goal it is necessary to do exactly that which | will hereby indicate.

----Solomon

Principio

You will pass a quarter of a month abstaining from the company of the opposite sex, so as to not fall into impurity.

Begin the quarter of a month by promising to the great ADONAY, who is the leader of all of the spirits to have two meals a day every 24 hours of the the above-mentioned quarter month, during which you will eat at midday and midnight, or at seven in the morning and seven in the evening, reciting the following prayer before dining for this entire period.

The manner in which one can make any sort of spirit appear, reciting the great invocation that you will find in this book. So also, the true method of preparation.

prayer

“| implore you, O great and powerful ADONAY, head of all spirits. | implore you O ELOHIM | implore you O JEHOVA, O great King ADONAY, condescend to be favorable. So it shall be. Amen."

Then eat your meals, and don't undress, and sleep as little as possible for the prescribed quarter of a month, continually thinking of your undertaking and putting all of your faith and hope in the infinite good of the Great ADONAY.

The second day of this period, you will buy a bloodstone called Ematille from the druggist and you will always carry it with you and it will preserve you from all fears and worries since the spirit that you intend to bring into your servitude will do all that he can to dissuade you from your undertaking, believing with these means to liberate himself and thereby break the twines of the net that you begin to fasten around him. This. project must be taken only by one other person, including the Karcist, (the one who must speak to the spirit), keeping in his hand the fulminating wand.

It is essential to choose a solitary location for this operation, which is far from any uproar, so that the operator is not interrupted. Following this, you will buy a young virgin kid, that on the third day of the quarter you will adorn with a garland of vervain (or, the sacred herb) which you will attach to his head with a green ribbon. Then you will transport it to the place that has been chosen for your business; your right arm will be bare to the shoulder, armed with a blade of pure steel, a fire of white wood will be lit, you will say the following words with
hope and resolve.

First Offering

“| offer you this victim, O great ADONAY, ELOHIM, ARIEL and JEHOVA, and this in the honor, glory and power of your superior and to all if the spirits, be
so kind, O great ADONAY, as to appreciate it. Amen."

Following this you will skin the kid and take its skin, putting the rest of it in

the fire until it is reduced to ashes, which you will gather and throw to the rising
Sun pronouncing the following words:

“It is for the honor, glory and power of your name, O ADONAY, ELOHIM, ARIEL and JEHOVA, that | shed the blood of this victim. Design yourself to accept these ashes, O great ADONAY.”

While the sacrifice burns, rejoice in the honor and glory of the great ADONAY, ELOHIM, ARIEL and JEHOVA taking care to conserve the kids skin to make the round, or the grand cabailistic circle in which you will stay the day of the
great undertaking. Containing the true composition of the mysterious or fulminating wand as it is depicted here below.

Chapter III

On the eve of the great undertaking you will search for a rod or wand of wild hazel tree that has not yet born fruit, at the highest point of the sought-after
branch there should be a second little branch in the form of a fork with two ends; its length should be nineteen and a half inches.

uh

After having found a branch of this shape, only look at it but abstain from touching it, waiting for the following day, a day destined for action, in which you
will go and cut it precisely at sunrise, and denude it of its leaves and small twigs,
if there are any of these and with the same blade that was used to skin the sacrifice, which will still be tainted with its blood; you will cut it when the Sun
starts to break forth on this hemisphere, pronouncing the following words:

“| beseech you, O great ADONAY, ELOHIM, ARIEL and JEHOVA to be favorable and to give this rod that | am cutting the strength of Jacob and the virtue of Moses and that of the great Joshua; and | beseech you, O great ADONAY, ELOHIM, ARIEL and JEHOVA to enclose in this rod all the power of Samson, the righteous rage of Emmanuel and the Thunderbolt of ZARIATNATMICK who will avenge man's affronts on the day of Judgment."

After having pronounced these great and terrible words, always keeping your eyes turned toward the rising sun, cut the branch and take it to your room,

then take a piece of wood that is of the same thickness as the two ends of the rod and take it to a Smith to cap the two ends of the fork with the steel blade that
was used to skin the sacrifice, ensuring that the two blades are sharp and when

they are fitted to the two pieces of wood, take them home, putting the two irons on the true rod yourself, then take a Lodestone, heat it in the fire to magnetize the points of the rod pronouncing the following words:

“By the power of the great ADONAY, ELOHIM, ARIEL and JEHOVA, | beseech you to unite all of the materials that | desire by the power of the great ADONAY, ELOHIM, ARIEL and JEHOVA | command you by the incorruptibility of water and fire, to separate all of the materials as they were separated the day of the creation of the world. Amen."

Following this | assure you (in the honor of the great ADONAY) being certain that you possess the greatest Treasure of the Light. the following evening take your rod, the kid skin, the Bloodstone, the two garlands of vervain, then also, the two candleholders and two pounds of virgin wax that has been blessed; take also the lodestone and two smooth Flintstones to light the fire also half a bottle of Spirit of Water and a portion of blessed incense mixed with some Campfora and four nails that were used in the coffin of a child who has recently died. Then take yourself to the place where you have to do the Great Work, doing exactly the following, executing point-by-point the great KABBALISTIC CIRCLE in the manner indicated.

TRIANGOLO

DEI PATTI

Lucifuge Rofocale

Chapter IV
Containing the true method to make the great cabalistic circle.

Start by forming a circle with the kid skin that you will nail down with the four nails, then with the Bloodstone you will make a triangle inside of the circle,
starting from the direction of the rising sun; make also with the Bloodstone the four letters that are written outside of the circle. So also the saintly name of Jesus in this manner: Tt JHS ft between two crosses so that the spirits can't harm you from behind.

Following this, the Karcist (who is the operator) will let his Associates into the Triangle and he will also enter without letting himself become frightened by any noise that he could hear, putting the two candleholders with the two garlands of vervain to the right and to the left of the internal triangle. That's done, light the
two candles and put a new vase in front of you, that is, in front of the Karcist, filled with the ash of the Willow wood that you have burned earlier that same day.

The Karcist will light it and pouring in a part of the Spirit of Water and part of the incense and Camfor, and conserving the remaining part to maintain a continuous flame that will suffice for the entire operation.

Having done everything exactly as has been described here you will pronounce the following words.

“| present you, O great ADONAY, this incense as the most pure, at the same time | present you with these ashes which come from the lightest (or finest) wood. | offer you them, O great ADONAY, ELOHIM, ARIEL and JEHOVA, with Il my heart and spirit. Condescend, O great ADONAY, to accept them. Amen."

Pay attention not to have any impure metal on your person but only some gold or silver coins folded in a piece of paper to throw at the spirit so that he cannot harm you when he presents himself to you before the circle and while he takes the coin you will begin the following prayer, arming yourself with courage, strength and prudence.

Be careful that only the Karcist, or Operator, speaks; the other must remain silent, even if the spirit interrogates or threatens them.

First Oration

“O great living God, the only and same person, the Father, the Son, and the Holy Ghost, | adore you with the most profound respect and | submit myself

to your saintly and woryour custody with full faith. | sincerely believe that you are
my creator, my benefactor and my support and master; | declare to you that | have no other wish but that of belonging to you for eternity. So it shall be. Amen."

Second Oration

“O great living God, who created man to be happy in this life and who created everything for our needs, and who said that everything shall be dependent on man; be favorable and do not permit that the rebel spirits possess the treasures that were formed by your hands for earthly needs. Give me, oh great God, the faculty to possess them by the powerful and terrible words of the Clavicle: ADONAY, ELOHIM, ARIEL, JEHOVA, TAGLA, MATHON. Be favorable. So shall it be.”

Be careful to maintain your flame with the spirits of the wine, incense and canphora and then make the following offering.

“| offer you this incense as the purest that | could find, O great ADONAY, ELOHIM, ARIEL and JEHOVA deign to accept it. O great ADONAY use your power to be favorable and enable me to succeed in this great undertaking. So it shall be. Amen."

First Invocation to Emperor Lucifer

“Emperor Lucifer, prince and master of the rebel spirits, | implore you to abandon your dwelling, in whatever part of the world you should be, to come and speak to me. | command and entreat you by the authority of the great living God, the Father, the Son and the Holy Spirit, to come noiselessly and without giving off
any offensive scents, to respond in a clear and intelligible voice, point by point, to
all that | shall ask you, failing which, thou shalt be most surely compelled to obedience by the power of the divine ADONAY, ELOHIM, ARIEL, JEHOVA,
TAGLA, MATHON, and by the whole hierarchy of superior spirits, who shall constrain you against your will.

Second Invocation to Emperor Lucifer

“| command and entreat you Emperor Lucifer, by the authority of the great living God, by the power of EMMANUEL his Son, your only master and mine, and by virtue of his precious blood which he spilled to liberate man from his chains, |
order you to abandon your dwelling in whatever part of the world you should be, swearing to you that | will not give you a moment of rest, but that you come to speak to me immediately with an intelligent voice or, if you cannot come in person, send me your messenger Astaroth in human guise noiselessly and without foul scents otherwise | will strike you and your entire kind with the blasting rod as far as the bottom of the abysses and it will be with the power of

these great words of the Clavicle, by ADONAY, ELOHIM, ARIEL, JEHOVA,
TAGLA, MATHON, ALMOZIN, ARIOS, PITHONIA, MAGOTS, SYLPHAE,
TABOTS, SALAMANDRAE, GNOMUS, TERRAE, CELLIS, GODIUS, AQUA;
immediately.”

Warning

Prior to reading of the third invocation, if the spirit doesn't appear, read the Clavicle as follows, and strike all of the spirits, putting the two ends of the fork of
your rod in the fire. At this point do not be frightened by the horrible cries that
you will hear because all of the spirits will appear. Before reading the Clavicle, while the noise continues, read again the third invocation.

Third Invocation to Emperor Lucifer

“| command you, Emperor Lucifer, by the great living God, his dear son and the Holy Ghost and by the power of the great ADONAY, ELOHIM, ARIEL
AND JEHOVA, to appear now or send me your ASTAROTH. | command you to abandon your dwelling in whatever part of the world it should be, declaring to you that if you do not appear immediately, | will strike you and all of your cohorts

again with the blasting rod of the great ADONAY, ELOHIM, ARIEL AND JEHOVA."

If the spirit still has not appeared put the two ends of your rod in the fire and read the following words of Solomon's Clavicle.

Grand Invocation of the Great Kabbala

“| supplicate you, O Spirit! by the power of the grand ADONAY, to appear instanter, and by ELOHIM, by ARIEL, by JEHOVA, by AGLA, TAGLA, MATHON, OARIOS, ALMOAZIN, ARIOS, MEMBROT, VARIOS, PITHONA, MAJODS, SULPHAE, GABOTS, SALAMANDRAE, TABOTS, GINGUA, JANNA, ETITNAMUS, ZARIATNATMIX, etc. A#E# A+ JASE T EM #eO eA
FAM EVE PEM ESHECHESHIFCHCHAPIF Zt
et.

After having twice repeated these great and powerful words you can be sure that the spirit will appear in the following manner.

The Apparition of the Spirit
“Here | am, what will you ask of me? Why do you torment my peace? desist

from striking me again with that terrible rod.”
won----- Lucifuge Rofocale

Lucifuge Rofocale

Lucifuge Rofocale

Query to the Spirit

“Had you appeared when | called you, | would not have struck you: consider that if you do not confer upon me that which | ask, | will eternally torment you.”

wonnnnnn= Solomon
Response of the Spirit

“Do not bother or disturb me further. Tell me immediately what you want.”
he----- Lucifuge Rofocale
Query to the Spirit

“| command you to come and speak to me twice daily during the night, or to those who have the book which you will approve and sign. | will leave it to you to choose which times are most convenient to you, if you do not want to approve the following times hereby indicated, that is:

On Monday at nine o'clock and at midnight.

On Tuesday at ten o'clock and at one in the morning.

On Wednesday at eleven o'clock and at two in the morning.
On Thursday at eight and ten o'clock.

On Friday at seven in the evening and at midnight.

On Saturday at nine in the evening and at eleven at night.

Moreover, | command you to give me the nearest treasure and | promise you as reward the first piece of gold or silver which | touch with my hands on the first day of every month. Here is what | ask of you."
wonnn-n-- Solomon
Response of the Spirit

"| cannot grant yhat which you ask of me, if not on this, nor on any others, unless you give yourself over to me in fifty years, to do with thy body and soul as

| please.

oe Lucifuge Rofocale

Query to the Spirit

"| am going to strike you and all of your cohorts by the power of the great ADONAY if you do not immediately grant to me that which | ask of you."

woneesee Solomon

Warning

Put the two ends of the blasting rod in the fire again; re-reading the great invocation of the Clavicle, until the spirit submits to your wishes."

Response and Covenant with the Spirit

"Don't strike me anymore! | promise to do everything that you want.
Two hours at night-time every day of the week, that is:

On Monday at ten o'clock and at midnight.

On Tuesday at eleven o'clock and at one in the morning.

On Wednesday at midnight and at two in the morning.

On Thursday at eight and eleven o'clock.

On Friday at nine in the evening and at midnight.

On Saturday at ten o'clock in the evening and at one in the morning.

| also approve your book and | give my signature in parchment which | will attach to this book so that you can use it for your needs; | also submit myself to appear before you whenever | am called and when you open the book and are purified and have the terrible blasting rod and have prepared the great kabbalistic
circle and Pronouncing the name Rofocale. | promise to appeater and treat you, and those who have this book which will bear my signature, considerately and in a friendly manner as long as you shall call me to order as soon as have need of me. | shall also induce myself to give you the treasure for which you have asked, provided that you keep the secret forever; that you shall be charitable towards the poor and that you give me a gold or silver coin all the first days of every month. If you neglect to do this things you shall be mine forever.”

wonnnnn= Lucifuge Rofocale, Approved

e.o We

The Signature:

Response to the Spirit
“| will adhere to your demand.”
wonnnnn-- Solomon

Regulation Center
Conjuring Lucifer

LUCIFER, OUIA, KAMERON, ALISCOT, MANDESUMINI, POEMI,
ORIEL, MAGREUSE, PARINOSCON, ESTIO, DUMOGON, DIVORCON,
CASMIEL, HUGRAS, FABIEL, VONTON, ULI, SODIERNO, PETAN! come
LUCIFER. Amen.

The Promise of the Spirit
First Article

|, Lucifer, am the extremely powerful Emperor, supreme and independent, free and absolute ruler of the subterranean kingdom, despotic lord over all my jurisdiction. |, the formidable, terrible, most noble, rule everything in the most regular fashion, moving and governing the fortunes and misfortunes of my subjects with absolute power, wise and sagacious, endowed with the most sublime and luminous character, am the dominator of Europe and of all misfortunes in general.

Second Article

| promise and swear, in the name of the God of the living, obedience, promptitude, and submission to the owner of this book; signed and sworn, in the name of the undersigned and of my aforementioned subjects, and by the virtue of the oath and signature | swear to adhere to all that will please the owner of this books.

Third Article

Additionally, as for one of my own subjects that reading my summons from the first article may cause them to appear at once in the guise of a handsome young man with a pleasing appearance without making any uproar or noise or anything else that might cause my master to be offended or frightened, to respond truthfully and clearly, without duplication, to his interrogations and to fulfill
that which is commanded of me, with complete loyalty and sincerely, without spreading scents or any other magical invocations, actions or ceremonies but rather to appear instantaneously ready to execute your commands.

Fourth Article

Without in these occasions ever, ever, ever damaging the countryside or anything else that springs from the earth. | will accomplish my service and leave at once without causing any commotion.

Fifth Article

Additionally, | promise and swear to the aforesaid:servitude of all my subjects to the owner of this book without differentiation in rank, dignity or any other division but any time, in any weather, season, year, month, week, day, hour or quarter, that at the moment my invocation is read to provide any of my subjects to appear in the form of a handsome young man to the service of the owner of this book and not to leave unless | or my subjects given license with the simple formula, either from myself or from others.

Sixth Article

Morever, | promise and swear my subjects in the name of God and of other mysterious dispositions will practice secrecy and invincible loyalty without ever failing to fulfill my oath and promises.

Seventh Article

Also | promise and swear on behalf of all my subjects to protect and defend the owner of this book from all misfortunes, dangers and other natural and accidental occurrences, and for whatever he might want when | am called to

assist him with anything he might need, although it is not noted in this book.

Method of Dismissal

| leave you in peace and | will permit you to retire to wherever you please, to return immediately with my invocation. In the name of the Father, The Son and the Holy Spirit. Amen.

Orders of the Spirit

“Follow me and you will come to identify the treasure.”

Then the Karcist, armed with the blasting rod and the Bloodstone, will leave the circle at that point where the door of mighty ADONAY is figured, towards the place where the treasure is located, and will follow the spirit; the others shall not move from there place in the circle and shall remain there without
any fear, despite the noise that they will hear and any vision that they see.

The spirit will then take the Karcist to the entrance of the treasure and it might be that the Karcist will see something like a big dog with a collar that shines like the Sun that will block the entrance; this is the gnome that you will drive away from you by presenting the forked part of the rod, then he will walk towards the treasure. You will follow him and having arrived at the treasure, you will be surprised to see the person who originally hid it, who will want to throw himself over it however he will not be able to approach it. It is necessary to be armed with a sheet of virgin parchment on which you will have written the great conjuration of the Clavicle which you will throw over the treasure.

At the same time, take a coin as a token of gratitude, and throwing first one of yours that you have bitten and withdrawing backwards, that is, with your shoulders back, taking with you all of the coins that you can from the treasure. The rest can not disappear considering the precautions that have been taken. Be careful not to turn back despite any noise you might hear since at the time it will seem to you that all of the mountains of the world are falling on your head.

It is necessary to arm yourself with intrepidity and not to become frightened, but to remain resolute whilst the Spirit conducts you back to the entrance of the circle. The Karcist will begin to read the Returning of the spirit,
as follows.

Entreating and Returning of the Spirit

Oh Prince Lucifer, | am satisfied with you at the present; | leave you in peace and | will permit you to retire to wherever you please, without making any noise or leaving bad ordors; think of your promise, since if you fail for even a

moment to fulfill your duties you can be certain that | will strike you eternally with
the fulminating rod of the great ADONAY, ELOHIM, ARIEL and JEHOVA. Amen.

Rendering Thanks

O great God, you who have created all things for the service and utility of man, we render you humble thanks for all of your generousity which has overwhelmed tonight and for all your precious favors and for that which you have granted us, fulfilling all of our desires. At present, O great God, we have come to
know the extent of the power of your great promises taken when you said “seek and you shall find”, “knock and the door shall be opened”, since you have recommended that we help the poor; we promise by the great ADONAY, ELOHIM, ARIEL and JEHOVA to be charitable and to spread over them the rays of the Sun of which these four powerful divinities have come to cover us. So it shall be. Amen.

*# The Second Book

Second Book containing the Sanctum Regnum of the Clavicle or the true manner of making pacts, with the names and powers and talents of all of the great superior Spirits and also the manner of making them appear by the power of the great invocations of the chapter of the pacts of the Clavicle that forces them to obey in whatever operation one wishes to execute.

Following other Magick Secrets

The true manner of making pacts with any spirit without them being able to do you any harm. The true Sanctum Regnum of the great Clavicle otherwise referred to as Pacta Conventa Daemoniorum which has already been talked about about for a long while, is a necessary thing for the understanding of those who want to force the spirits and who do not have the capacity to prepare the blasting rod or the cabalistic circle that were discussed in the preceding book.

The individuals cannot arrive at their goal of forcing any spirit to appear if they don't do exactly that which | will hereby describe, concerning the manner of making pacts with any spirit, whether it is for gaining treasures or for the enjoyment of some earthly pleasure, or whatever favor one would desire or in order to discover the most hidden (well-kept) secrets of all of the courts and cabinets of the world; be it to reveal the most impenetrable thoughts to make or constrain a spirit to work at night-time at whatever task; to make it hail or storm
wherever it pleases you and you see fit; to render yourself invisible; to have yourself transported to any part of the earth; to open all of the keyholes and see everything that occurs in the houses of others; so also to gain understanding of necromancy or to gain glory, to know all of the qualities and virtues of all the minerals, vegetables and all of the animals, pure and impure, and to many very surprising things.

There is no man who does not become astonished at the discovery that in making a pact with a spirit one can unveil nature's greatest secrets that have remained hidden from the eyes of all men and by means of the great King Solomon's Clavicle the true manner of making pacts has been discovered and that he himself made use of it to acquire many riches and to enjoy many women and to know the most impenetrable secrets of nature
which one can do any sort of good deed while avoiding any kind of evil.

Finally, at least we will begin by listing the names of the principle spirits along with their respective strengths and powers; following which we will explain the pacta deemoniorum, which contains the manner of making pacts with any spirits,
with the names of the three principle spirits.

The Names and Offices of the Spirits

Lucifer, Emperor
Beelzebuth, Prince
Astaroth, Grand Duke

Then come the superior spirits who are beneath the three above-mentioned, that is:

Lucifuge, Prime Minister
Satanachia, Great General
Agliarept, General

Fleurety, Lieutenant General
Sargatanas, Brigadier
Nebiros, Camp Marshal

The first seven superior spirits that | will name direct their power over all of the internal powers and have at their service 18 other spirits that are beneath them that is:

1. Bael 7. Buer 13. Loray

2. Agares 8. Gusoyn 14. Valefor
3. Marbas 9. Botis 15. Farai

4. Pruslas 10. Bathim 16. Ayperos
5. Aamon 11. Hursan 17. Naberus

6. Barbatos 12. Eligor 18. Glosialabolas

TRIANGLES

DES PACTES.

Signs and Characters of the Spirit:

Lucifer

Beelzebuth

Astaroth

er Lf!
Ah and 6
PPR a
SOPTR cum GS

After having indicated to you the above names of the 18 spirits who are inferior to the first six already mentioned, it is necessary to understand the following, that is:

PI@y
HHBE © Os

Nebiros

Lucifuge commands the first three who are
called Bael, Agares and Marbas.
Satanachia over Pruslas, Aamon and Barbatos.
Agliarept over Buer, Cusgyn and Betis.
Fleuréty over Bathim, Hursan and Eligor.
Sargatanas over Loray, Valefar and Farai.
Nebiros over Ayperos, Naberus and Glosialabolas.

Although there are millions of spirits that are all inferior to those above, it would be useless to describe them because they are employed by the superior ones. To work in their place all of these inferior spirits are employed as if they were workers of slaves.

Now then, in making a pact with one of the first principle spirits, of which you will have need, it won't matter which spirit Serves you, nonetheless always ask for the one with which you have made the pact, whether it is one of the three principles
ones, or one of their subjects which serve you.

Now you come to know the power, science, art and talents at all of the subject spirits, so that he who you would like to make a pact can find in each one of the six superior spirits the power that he will need.

The first is the great Lucifuge Rofocale, the infernal Prime Minister who possesses the power that Lucifer gave him over all worldly riches and treasures. He has beneath him Bael, Agares and Marbas along with thousands of other demons or spirits who are his subordinates.

The second is the great Satanacha, the Great General who has the power to make all young or old. Women submit to him; he commands a strong legion of spirits and has beneath him Pruslas, Aamon and Barbatos.

Agaliarept, General, has the power to uncover the most well-hidden secrets of all of the courts and cabinets of the world and reveals the greatest mysteries; he commands the second legion of spirits and has Guer, Gusoyn and Boris etc.. under his command.

Fleuréty, Lieutenant General, has the power has the power to do whatever thing one could want at night-time. He makes hail fall wherever he deigns and commands a considerably body of spirits and has Bathim, Hursan and Eligor etc.. beneath him.

Sargatanas, Brigadier, has the power to render one invisible and to transport you anywhere, to open all of the keyholes and to let you see what is going on in other houses and to teach you Necromancy. He commands other brigades of spirits and has beneath him Loray, Valefar and Farai, etc..

Naberus, Field Marshal, or Inspector General, has the power to do evil to whomever he pleases and enables one to find the Hand of Glory and teaches the qualities of minerals, vegetables and of all of the animals, pure and impure, possesses the art of foretelling the future, being one of the best Necromancers of all of the Infernal Spirits. He can go anywhere and inspects all of the Infernal Militias and has beneath him Ayperos, Naberus and Glosialobolas, etc..

Warning

When you want to make your pact with one of the principal spirits that | have named, begin the day before the eve of the pact cutting a branch of wild hazel that has never bloomed with a new blade that has never been used, in the same manner that | have described in the first book, precisely at the moment that the sun appears on the horizon.

Then procure a Bloodstone and two candles that have been blessed and choose a place that nobody can disturb you for the operation.

You can make a pact in a room that is far from turmoil or in some hamlet of an old, ruined castle so that the spirit has the power to transport the treasure
where he pleases.

Having returned to the opportune place, draw a triangle with the Bloodstone and you only need to do this operation the first time the pact is made.

Then put the two blessed candles on the sides of the triangle, as is described in the triangle of the pacts, making the saintly name of Jesus behind, so that the spirits can not do you any harm.

Following this, go to the center of the triangle with the mysterious rod and the great invocation of the spirit, the Clavicle, the petition, the pact that you in
mind to make with the spirit, and the sending back of the spirit as will hereby be explained. If what has been explained up to this point is executed with exactitude then start to recite the following invocation with hope and steadfast firmness.

Great Invocation to Summon the Spirit with whom one wishes to the pact excerpted from The Great Clavicle

“Emperor LUCIFER, master of all the rebel spirits, | ask you to be favorable in my summons of your Great Minister LUCIFUGE ROFOCALE, since | wish to make a pact with him. | also request that you, Prince BELZEBUTH, protect me in my undertaking; O Come ASTAROTH BE propitious and ensure that the great LUCIFUGE appears to me tonight in human guise and without

emitting foul odors and he grant me as per the pact that | will present to him, all
of the riches which | require. O great LUCIFUGE,

| request that you abandon your dwelling, in whatever part of the world it should be, to come and speak with me. Otherwise, | will force you by the power of the great living God and his dear Son and the Holy Spirit: obey now, or | will eternally
torment you by the authority of the powerful words of Solomon's great Clavicle of which he made use to oblige the rebel Spirits to receive his pact; therefore, appear as quickly as possible or | will continually torment you by the authority of
the powerful words of the Clavicle:

Aglon, Tetragrammaton, vaycheon stimulamaton ezphares Tetragrammaton, olyaram irion esytion existion eryona onera orasim mozm messias soter Emanuel Sabaoth ADONAY, te adoro et te invoco. Amen."

You can be certain that before having finished reading the above-mentioned powerful words the spirit will appear and will tell you the following.

Apparition of the Spirit

“Here |am. What would you ask of me? Why do you torment my rest? answer me!”

wonannn - Lucifuge Rofocale
Request to the Spirit

“| may ask you to make a pact with me so that you make me rich as soon as possible, otherwise | will torment you by the powerful words of the Clavicle.

conceeee Karcist
Response of the Spirit

| can not grant your request except on the condition that you give yourself to me for the next 20 years so that | can use your body and soul as | see fit.

wn----- Lucifuge Rofocale
Then you will throw him your pact, which must be in your handwritting on a sheet of virgin parchment, which will consist of these few

words, with your signature written in your blood. Here is the pact:

“| promise to repay the great Lucifuge in 20 years for all of the treasures that he will give me. He my honor! sign this in good faith.”

a Signature in blood

Response of the Spirit
“| can not grant your request.”

oe Lucifuge Rofocale

Seguimi e prendi il tesoro che vado
and mostrarti

“Follow me and take the treasure | will show you”

Second Appearance of the Spirit

Then, in order to force the spirit to obey you, re-read the great Invocation of the terrible words of the Clavicle, until the spirit appears and tells you the following:

“Why do you torment me more and more? If you leave me in peace, | will give you the nearest treasure on the condition that you consecrate a coin to me all of the Mondays of every month and that you will call me one day every week,

from ten o'clock in the evening until 2 two in the morning. Take your pact which | have signed; and if you do not maintain your word you will be mine in 20 years.”

he----- Lucifuge Rofocale
Response to the Spirit

“| adhere to your demands, on the condition that you enable me to have the nearest treasure and that | can take it with me right away.”

sorceene Karcist
Response of the Spirit

“Follow me and take the treasure that | am going to show you.”
oon----- Lucifuge Rofocale

Then follow the spirit on the path to the treasure that will be indicated (at the triangle) without taking fright and throw the signed pact over the treasure and
touching it with the rod take as much of it as you can. Then return inside the triangle, making certain to walk backwards, where you will deposit your treasure in front of yourself, dismissing the spirit as follows:

The Conjuring and Dismissal of the Spirit with whom the pact is made

“Oh great LUCIFUGE, | am satisfied with you at present; | will leave you to peace and permit you to retire to wherever you wish without making any noise or leaving any bad odors. Think then, about your duty regarding my pact; since, if the one instant you shift your obligation, you can be sure that | will torment you eternally with the great and powerful words of the great Clavicle of the great King
Solomon with which he forced all of the rebel spirits to obey him.”

Prayer to the Omnipotent in Thanksgiving

“Omnipotent God, heavenly father, who created all things for the service and use of man, | humbly thank you, that in your great goodness and that you have permitted that | could make a pact with a spirit that is a rebel of yours authority and subdue it to obey me in fulfilling all of my needs. | thank you, O omnipotent God, for the good that you have done me tonight to have shown myself to be worthy to have granted to me, miserable creature, your precious favors and to present, great God, now that | have come to know the force and power of your great promises, when you said: “seek and you shall find”, “knock and the door shall be opened” as you have recommended to raise the poor, condescend O great God to inspire me to true sentiment of charity so that | can spread with this Great Work a great portion of the possessions your great divinity permitted that | could receive. Let it be, O great God, that | can enjoy these great
riches that | possess, with tranquility and do not permit any rebel spirit to harm my enjoyment of these precious treasures over which you permit me to own. Inspire in me, O great God, the necessary sentiment to unbind me from the grips

of the devil and all maleffcient spirits. | trust, O great God, in the Father, the Son,
and the Holy Spirit and in your saintly protection. Amen."

Oration to Protect Oneself from Evil Spirits

“O omnipotent Father, O Mother, the most tender of all mothers, O admirable example of the sentiments, O Son, O flower of all sons, soul, spirit, harmony and number of all orders, preserve us, protect us, guide us and be propitious. Amen."

CITATIO PRAEDICTORUM SPIRITUM

Sl.

Ubi quem volueris spiritum, hujus nomen et officium Supra cognosces: imprimis autem ab omni pollutione minimum tres vel quatuor dies mundus esto in prima citatione, sic et spiritus postea obsequentiores erunt; fac et circulum, et voca spiritum, cum multa intentione primum vere anulum in manu contiietur: inde banc resitata benedictionem tuo nomine e socii, si praesto fuerit et effectum tui instituti sortieris, nec detrimentum e spiritibus senties imo tuae animae perdition.

§ No.

In nomine domini nostri Jesus Christ, patris et filii et spiritus sancti: sancta Trinitas et inseparabilis unitas te invoco, ut sis mihi salus et defensio et protectio
corporis et animae meae et omnium rerum mearum. Per virtutem sanctae crucis et per virtutem passionis tuae deprecor te Domine Jesus Christi, per merit

beatissimae Mariae Virgini et matris tuae atque ominus sanctorum tuorum, ut mihi concedas gratiam et potestatem divinam super omnes malignos spiritus, ut quoscumque nominibus invocavero, statim ex omni parte conveniant, et voluntatem meam perfecte adimpleant qued mihi nihil nocentes, neque timorem inferentes, sed potens obedientes et ministerntes, tua distincte virtute praecipiente, mandate mea perficiant. Amen.

Sanctus, sanctus, dominus Deus sabaot, qui venturus est judicare vivos et mortuos: tu qui es primus et novissimus, rex regum et dominum dominantium Joth, Aglabrach, Elabiel, anarchi enatiel amaz in sedomel gayes tol ma elias ischiro atgadatasy mas heli messias per hac tua sancta nomina, et per omnia alia invocare et obsecro te Domine Jesus Christe, per quam nativitatem per baptismum tuum, per passionem et crucem tuam, per ascensionem tuam per adventum Spiritus Sancti paraclite per amaritudinae anime tuae quando exivi de corpore tuo per quinque vulnera tua, per sanguinem et aquam quae exierant de corpore tuo, per virtutem tuam, per Sacramentum quod dedisti descipuit tui pridie quam passus fuisti per sanctam Trinitatem, per individual anitatem, per beatam Mariam, matrem tuam, per Angelos, et arcangelos, per prophetas et patriarchas,

et per omnes sancto tuos et per omnia sacramenta quae fiant in honore tuo; adoro et te obsecro, te benedicto tibi, et rogo ut acceptes orationes has et conjurationes et verba oris mei; quibus uti volucro peto Domine Jesus Christe: da mihi virtutem et potestatem tuam super omnes angelos tuos, qui de coelo ejecti sunt ad decipiendum genus humanum; ad attrahendum eos, ad constringendum, ad ligandum eos pariter et solvendum; et ad congregantum eos coram me; quae possunt, faciant et verba mea vocem que meam nullo modo contemnant, sed mihi et dictis meis obediant, et metineant per humanitatem et misericaridam et gratiam tuam deprecor et peto et ADONAY amay hora videgora mitay helium suranay syota y fiesy, et per omnia uomina tua sancta per omnes sanctos et sanctos tuos, per angelos et archangelos, potestates, dominitiones et virtutes, et per illud nomen per quod Salomo costringebat daemone et conclusit ipso. Eth roceban hrangle goth joih athio venoh aubru et per omnium tua nomina quae scripta sunt in hoc librum et per virtutem sorundem, quatenus me potentem faciat con gregare contringere omnes tuos spiritus de coelo depulsos ut mihi veraciter de omnibus meis interrogatis de quibus quaram responsionem veracem tribuant et omnibus meis mandatis illi satis faciant sine laesione corporis et animae meae, et omnibus ad me pertinentium, per dominum nostrum Jesum Christum branch
tuum, qui tecum vivit et tegnat in unitate spiritus sancti Deus, per omnia saecula.

§ II.

O pater omnipotens!, o filia sapiens, o spiritus sante corda hominum illustrans! vos tres in personis una vero deitas in substantia qui Adam et Evae in peccatis eorum perpercistis et propter eorum peccata mortem subjesti tu filii turpissima in lignoque sancte crucis sustinuisti. O misericordissime quando ad tuam confugio misericordiam, et supplico modis omnibus quibus possum per haec nomina

sancta tui filii scilicet A et a et per omnia alia sua nomina, quatenus concedas mihi virtutem et potestatem actual, ut valeam tuos spiritusqui de coelo ejecti sunt,
ante me citare, et ut ipsi mecum loquantur, et mandata mea perficiant statim et fine mora cum eorum voluntate, sine omni laesione corporis animae et honorum meorum. Amen.

§ IV.

O summa et eterna virtus altissimi! que te disponente his judicio vocatis vaycheon stimulamaton esphares tetagrammaton ilioram rion esytio existioneriona onera brasym moyn messias sodxer, EMMANUEL, SABAOTH, ADONAY, te adoro, te invoco, totius mentis viribus meis, imploro, quaenus per te praesentes orationes et consecrationes consequentur videlicet, et ubicumque maligni spiritus in virtute tuorum dominum sunt vocati, et voluntatem mei exorcisatores diligenter adimpleant fiat, fiat, fiat. Amen.

The Magic Secret; or
The Art of Speaking with the Dead

For this operation it is necessary to attend midnight mass at Christmas and at

midnight to have a conversation with the inhabitants of the other world and at the moment that the Priest lifts the Host, bow down and with a frank and severe voice say "Esurgent mortuit et ac me veniut." As soon as you have pronounced these six words it is necessary to go to the cemetery and at the first tomb that meets your eye offer this prayer:

“Infernal powers, you who bring the turbid in the universe, abandon your obscure dwelling and retire to the other side of the River Styx.”

Then remain there for a moment of silence. “If you have your power, he or she that interests me, | supplicate you in the name of the King of Kings to make him appear before me at the hour and moment that | will indicate to you.”

After this ceremony, which is indispensable to carry out, take a fistful of earth and spread it as one sows grain in a field, saying in a low voice: “He who is
in dust awake from his tomb and leave his ashes and answer the questions that | pose him in the name of the Father of all men."

Then bend a knee to the ground, turning your eyes to the East and when you see that the doors of the Sun are going to open, arm yourself with the two bones of the dead man that you will put in a cross of Saint Andrew. Then throw them at the first temple or church that offers itself to your eyes.

Having well-executed the aforesaid, set out in a western direction and when you have taken 5,900 steps, lay yourself down to sleep on the ground in an

elongated position, holding the palms of your hand against your thighs, and your eyes to the sky towards the Moon and in this position, call he or she whom you wish to see, when you see the specter appear, solicit their presence with the following words “Ego sum te peto, et videre queo.”

After these words, your eyes will be satisfied to see the object that dearest to you and give you the most pleasurable delight.

When you have obtained from the shadow which you have Invoked, that which you believe to be to your satisfaction, send it away in this manner: “Return to the kingdom of the elect, | am content with you and your presence.”

Then picking yourself up, return to the same tomb where you made the first prayer above which you need to make a cross with the end of your blade which you will be holding in your left hand.

The reader should not neglect any of the prescribed ceremonies otherwise he could incur some risk.

Observe that these secrets can not be employed by those who have not done all that is described in Chapters II, III and IV of the first book of this volume.

The Composition of Death, or Philosopher's Stone

Take a new earthen pot, put in it a pound of red copper with half a bottle of Nitric Acid. Boil it for half an hour. Afterwards add three ounces of verdegris (Copper Carbonate), and boil for one hour. Then add two and a half ounces of arsenic, and boil one hour. Add three ounces of oak bark, well pulverized, and let it boil a half hour, add a 64 fluid ounces of rose water boil twelve minutes, then add three ounces of lampblack, and let it boil until the composition is good. This see whether it is cooked enough, dip a nail in it; if it adheres, remove it. it will produce a pound and a half of good gold. If it does not adhere, it is proof that it has not cooked enough; the liquor can serve four times.

To make the divining rod and make it work

At the moment the sun appears on the horizon, take your left hand a virgin branch from the wild hazel tree, and cut it in three strokes while saying: | collect you in the name of ELOHIM, MITRATHON, ADONAY and SEMIPHORAS, so that you have the virtue of the rod of Moses and Jacob, to discover all that | will want to know. To make it work, hold it tightly in your hands by the two ends which

make the fork, and say: | command you in the name of ELOHIM, MITRATHON, ADONAY and SEMIPHORAS to reveal to me, etc.

It's Enchant Firearms

Say: "God has a share in it and the devil has the exit', and when you fire, say the following while crossing your left leg over your right: 'non tradas Dominum nostrum Jesum Christum. Mathon. Amen."

To win any time one plays the lottery

Lying down, recite three times the following prayer, after what to you will put it under your pillow, written on virgin parchment, on which you will have a mass of the Holy Spirit said, and during sleep the genius of your planet will come and tell you the hour that you must get your ticket.

“Domine Jesus Christe, qui dixisti ego sum via, veritas et vita, ecce enim

veritatem dilexisti, incerta et occulta sapientize tuee manifestasti mihi, adhuc queée
revelatum in hac nocte sicut ita revelatum fuit parvulis solis, incognita et ventura
unaque alia me doceas, ut possim omnia cognoscere, si et si sit; ita monster mihi montem ornatum omni nivo bono, pulchrum et gratum pomarium, aut quandam rem gratam, sin autem minister mihi ignem ardentem, aka aquarum currentem aka aliam quamcumque rem quee Domino placeat, et aka Angeli ARIEL, Rubiel et Barachiel sitis mihi multim amateures et factores ad opus isstud obtinendum quod cupio scire, videre cognoscere et preevidere per illum Deum qui venturus est judicare vivos et mortuos, et seculum per ignem. Amen."

Say three “Our Father” 's and three “Hail Mary” 's for the souls left in purgatory.

To speak with the Spirits on the Eve of St. John the Baptist

From eleven at night until Midnight go stand by a fern, and say: “I ask of God that the spirits with which | wish to speak will appear at precisely midnight”;
and at three-quarters repeat nine times these five words: Bar, Kirabar, Alli, Alla Tetragrammaton.

To be Insensible to Torture

Write these lines on a small piece of paper, which you will then swallow.
Dismas et gestas damnatur potestas.
Disma et gestas damnatur.

Ad astra levatur.

When you will have to be tortured say: “This rope is so soothing to the my limbs, like the Holy Virgin's milk to Our Lord."

To Compel one dance completely naked

On Eve of St. John the Baptist, gather at midnight, three walnut leaves, three sweet marjoram plants, three myrtle plants, and three vervain plants. dry it all in the shade, and make it into a powder. When you want to make use of the powder, Throw some like a small pinch of tobacco into the air of the room where there are the people whom you wish to enjoy.

To make oneself invisible

Take a black cat, and a new pot, a mirror, a lighter, coal and tinder.
Gather water from a fountain at the strike of midnight.

After you light your fire, and put the cat in the pot. Hold the cover with your left hand without moving nor looking behind you, no matter what noises you may listen.

After having made it boil 24 hours, put the boiled cat on a new dish. take the meat and throw it over your left shoulder, saying these words: “accipe quod tibi do, et nihil amplius.”

Then put the bones one by one under the teeth on the left side, while looking at yourself in the mirror; and if they are do not work, throw them away, repeating the same words each time until you find the right bone; and as soon you cannot see yourselve any more in the mirror, withdraw, moving backwards, while saying: "Pater, in manus tuas commendo spiritum meum." This is bone you must keep.

It's Render Oneself Favorable to Judges

Upon seeing the Judge, say these words: “Phalay, Phalay, Phalay; president in my favor, let your power shine. Make me satisfied.”

To be Impervios to White Arms

With the head of a needle, write these words on your arm: Ales 4 Dales # Tolas #. Then put the needle in the middle cross, from which no blood will flow.

To make the garter of twenty miles per hour

Buy a young wolf under one year old, and cut its throat with a new knife, in the hour of Mars, pronouncing these words: Adhumatis cados ambulavit in fortitudine cibi ilius; then cut his skin into broad garters of an inch, and write there upon the same words that you said while slaughtering it. Write the first letter with your blood, the second with that of the wolf, and continue in the same way until the end of the sentence.

After it is written and dries, it is necessary to cover it by wrapping the garter in white cloth, and to attach two purple ribbons to the two ends, so to tie the garters to the knee braces; Make sure that no woman or girl sees the garters; also remove the garters before crossing a river, Less it loses it's power.

Formula for a plaster to travel ten miles per hour

Take two ounces of human fat, one ounce of oil of stag, one ounce of oil of bay-tree, one ounce of fat of stag, one ounce of natural mummy, a half-cup of spirit of wine, and seven vervain leaves. Boil the whole in a new pot, until half-reduction, then form a patch of it on a fresh wolf skin. When you wear it on the spleen, you go like the wind.

To not fall when you are done, take three drops of blood in a glass of white wine and soak your feet in the wine.

Composition of the ink for writing pacts

The pacts should not be written with ordinary ink. It must be changed each time that there is occasion to write a pact, that is to say, whenever the appellation of a spirit is made. Place river-water in a new, water-proof earthenware pot, together with the powder described below. Take sprigs of fern gathered on the Eve of St. John and vine twigs cut in the full moon of March. Kindle this wood by means of virgin paper, and when the water boils the ink will be made. It must be changed each time that there is an occasion to write, that is to
say, whensoever the appellation of a spirit is taken.

10 oz. Of Gall nuts, 3 oz. Of Roman Vitriol or Green Coppers, 3 oz. of Rock Alum or dried Gum Arabic. Make a fine powder, and when you would compose the ink, use as described above.

Solomon's Mirror

How to Make Solomon's Mirror
in nominal domini. Amen.

The manner upon which the Cabbalist Scholars relied to make the Mirror of Solomon, David's son, who had the gift of wisdom and the occult science; this mirror is made in forty-eight days, starting from the New Moon until the following Full one. You will see (in this mirror) all of the hidden things that you desire in the
name of our Lord.

First, abstain from any carnal action or thought for the entire aforementioned time and meanwhile to many pious and compassionate deeds.

Take a shiny and well cleaned plate of steel and write in the four corners these precise words in the blood of a White Dove: JEHOVA, ELOHIM, MITRATHON, ADONAY. Then put the steel plate in a piece of new white cloth and when you observe the New Moon one hour after the sun has set go to the window and gazing at the sky and the moon say with devotion: “O rex eternee Deus! Creator ineffabilis, qui cuncta as hominis sanitatem meagratio, et occulto judicio creasti respice me (NN), indignissimum servum tuum, et ad intentionem meam, et mittere mihi dignare angelum Anael, in speculum istud, qui mandet, et inspiret et jubeat cum sociis suis, et subditis nostris ut in nominee tuo qui fuisti,
es et eris potens, et jus, jud, judicent mihi quecumque ab illis exposcam.”

Take some ashes made from Laurel wood and add some perfume into it in three shots saying: “In hoc, per hoc, et cum hoc, quod effundo ante conspectum tuum, Deus meus, trinus et unus benedictus et per excelsus qui vides super cherub

et Seraphin et venturus est judicare seculum per ignem."

Recite this prayer three times, blow on the mirror and then call out this invocation: “Veni Anael, et tibi complaceat esse per socios tuos mecum, in nomine patris potentissimi, in nomine filio sapientissimo, in nomine spiritus amabilissimi. Veni Anael, in nomini terribilis JEHOVA; veni Anael in virtute immortalis Eliom; veni Anael in brachio omnipotentis Mitraton; veni Anael in potentia sacratissimi ADONAY; Veni ad me (NN) in ispeculo isto, et jubeat subditis tuis ut cum amore gaudio et pace ostendat mihi occulta in oculis meis. Amen."

This said, raise your eyes to the sky and say: “Domini Deus omnipotens, cujus nutu omnia moventur, exaudi deprecationem meum et desiderium meum tibi complaceat, respice domini speculum istud, et benedice illi ut Anael, unus ex subditis fuisse sistat in illo cum sociis et satisfaciat mihi famulo tuo (NN), Cul vivis et regnas benedictus et excelsus, in saecula saeculorum. Amen."

After the aforementioned prayer, cross yourself and the mirror, and this you will do everyday for as long as it takes to make the mirror. In the end, the angel Anael will appear in the guise of a most handsome young man will greet you and command his companions to obey you. Be aware that 48 days are not always necessary to obtain what you intend; often he appears after 14 days, that depends on the intention and devotion of the Operator.

So when the spirit appears to you, as him everything that you wish and request that he appear to you whenever you call him to satisfy your requests. Then you will see everything you wish to see without reciting the preceding oration; but having anointed him with scent (the scent of Anael is Saffron) say the
following:

Oration

“Veni Anael, veni tibi complaceat esse per socios tuos mecum, in nomini mecum, in nominate Patris potentissimi, in nominate Filli sapientissimi, in nomine Spiritus Sancti amabilissimi; veni Anael, in virtutis immortalis ELOHIM; Veni

Anael,

in brachio omnipotentis Mitraton; veni Anael, in potentia sacratissimi ADONAY; veni ad me (NN) in speculo isto, et jubeas subditis tuis, ut cum amore, gaudio et pace ostendam mihi occulta inoculis meis. Amen, Amen."

After you have recited this oration he will appear to you and satisfy all of

your desires.

Method of taking Leave of the angel Anael

“Gratias tibi ago Anael quod venisti, et petitioni mee satisfecisti, ibi in pace et
placeat tibi redire quando to vocavero.”

Cross yourself and the mirror.

Auspicious Days

3, 10, 27 and 31
7.8 and 18
3, 9, 12, 14 and 16
5 and 17
1, 2, 4, 6.9 and 14
3, 5, 7, 9, 12 and 23
2, 6, 10, 23 and 30
5, 7, 10, 14 and 29
6, 10, 13, 18 and 30
13, 16, 25 and 31
1, 13, 23 and 30
10, 20 and 29

Table of Auspicious and inauspicious days month

January
February
March
April
May
June
Jul
August
September
Oct
November
December

observation

Innauspicious Days

13 and 23
2,10,17 and 22
13, 19, 23 and 28
18, 20, 29 and 30
10, 17 and 20
4 and 20
5, 13 and 27
2, 13, 27 and 31
13, 16, 18 and 19
3.9 and 27
6 and 25
15, 26 and 31

Many wise men believe this table was dictated to Abraham by an angel and that it determined his actions: he neither sowed nor transplanted except on

auspicious days and for this reason everything went marvelously for him. If your ploughmen did likewise their yield would certainly increase.

The Secret of the Black Hen

The famous secret of the Black Hen, a secret without which one can not count on the success of any cabal, was lost for a long time: after much investigation we have succeeded in finding it and the tests which we have carried out, to assure ourselves that it was positively that which we sought, exactly matched our expectations. Therefore we are completely satisfied. It is to share our happiness with all those who have the courage to imitate us that we have transcribed it.

Take a Black Hen that has never been laid eggs and that has never been approached by a rooster and in taking her make certain that she does not cry out so that you will have to do this at eleven at night, when she is sleeping. take her neck and close her throat so that she can not scream.

Then go where two streets form a cross and at midnight precisely make a circle with a Cyprus branch, go into the middle of the circle and cut the hen's body into two parts uttering the following words three times: ELOHIM, ESSAIM, search and then turn your gaze toward the East, kneel and recite the prayer:

Prayer to the Omnipotent in Thanksgiving

“Omnipotent God, heavenly father, who created all things for the service and use of man, | humbly thank you, that in your great goodness and that you have permitted that | could make a pact with a spirit that is a rebel of yours

authority and subdue it to obey me in fulfilling all of my needs. | thank you, O omnipotent God, for the good that you have done me tonight to have shown myself to be worthy to have granted to me, miserable creature, your precious favors and to present, great God, now that | have come to know the force and power of your great promises, when you said: "Seek and you shall find", "knock and the door shall be opened" as you have recommended to raise the poor, condescend O great God to inspire me to true sentiment of charity so that | can spread with this Great Work a great portion of the possessions your great divinity permitted that | could receive. Let it be, O great God, that | can enjoy these great
riches that | possess, with tranquility and do not permit any rebel spirit to harm my enjoyment of these precious treasures over which you permit me to own. Inspire in me, O great God, the necessary sentiment to unbind me from the grips of the devil and all maleffcient spirits. | trust, O great God, in the Father, the Son,
and the Holy Spirit and in your saintly protection. Amen."

Oration to Protect Oneself from Evil Spirits

“O omnipotent Father, O Mother, the most tender of all mothers, O admirable example of the sentiments, O Son, O flower of all sons, soul, spirit, harmony and number of all orders, preserve us, protect us, guide us and be propitious. Amen."

Great Invocation to Summon the Spirit with whom one wishes to the pact excerpted from The Great Clavicle

“Emperor LUCIFER, master of all the rebel spirits, | ask you to be favorable in my summons of your Great Minister LUCIFUGE ROFOCALE, since | wish to make a pact with him. | also request that you, Prince BELZEBUTH, protect me in my undertaking; O Come ASTAROTH BE propitious and ensure that the great LUCIFUGE appears to me tonight in human guise and without emitting foul odors and he grant me as per the pact that | will present to him, all
of the riches which | require. O great LUCIFUGE,
| request that you abandon your dwelling, in whatever part of the world it should be, to come and speak with me. Otherwise, | will force you by the power of the great living God and his dear Son and the Holy Spirit: obey now, or | will eternally
torment you by the authority of the powerful words of Solomon's great Clavicle of which he made use to oblige the rebel Spirits to receive his pact; therefore, appear as quickly as possible or | will continually torment you by the authority of
the powerful words of the Clavicle:

Aglon, Tetragrammaton, vaycheon stimulamaton ezphares Tetragrammaton, olyaram irion esytion existion eryona onera orasim mozm messias soter Emanuel Sabaoth ADONAY, te adoro et te invoco. Amen."

At that moment the foul spirit will appear, dressed in a scarlet outfit with braids, a yellow shirt, green pants, his head resembles that of a dog, but he has the ears of an ass, with two horns, legs and feet like a heifer. He will ask you

your demands; you give them as you think best since he will not be able to disobey you and he can make you one of the richest and therefore happiest of menu

Before you do what has been explained you need to make vyour devotions. Say your prayers and be above reproach; this is so essential that in doing the opposite you could end up at the spirits command, instead of him being at yours.

Other Magick Secrets
To prevent a woman from conceiving

To prevent a woman, with whom you are having relations, from having children, take a sponge the size of a nutmeg, and soak it with pure milk mixed with a little fine oil. Put it in her left hand and walk away from her and every time
you do this you will be sure to give good results.

To find out whether a Woman can have Children

Take the fat of a dear, melt it in hot water; the woman should drink it on an empty
stomach and afterwards take a hot bath. If this gives her pain in her stomach, then she will have children, otherwise not.

To make Three young Ladies, or rather three Spirits come into your room after Dinner

preparation

Eat neither meat nor fatty foods for three days; on the fourth day clean your room as soon as you have arisen from bed, fast for the entire day and ensure that no one enters the room all day and that there is nothing hung on the walls, neither clothes, nor hats, nor bird cages, nor curtains on the windows or on
the bed and above all, put freshly washed white linens on the bed.

ceremonies

After dinner, go secretly to the room that you have prepared, light a good fire, put a clean white cloth on the table and three chairs around the table and three loaves of bread and three glasses of clear, fresh water at each place. then put a recliner or beside chair your bed and get into bed.

Upon entering the room the three persons will seat themselves beside the fire and taking refreshment and thank he or she who has received them, since, if he is aman who makes the ceremony three ladies will come, and if itis a woman, three men will come. The three spirits will choose by lots among

themselves to determine who will remain seated in the chair beside your bed to converse with you until midnight.

At midnight she will leave with her companions without you having to ask her to leave, as for the other two, they will remain by the fire while the other converses with you beside your bed and you will to ask her about any art or science that you desire and she will immediately answer your questions, you can ask her the location of the nearest hidden treasure and she will reveal to you the most opportune time and place to recover it. She will also be there accompanied by her two companions to protect you from any infernal spirit who could be in

possession of the treasure. When she leaves, she will give you a ring which will make you lucky in any game when you wear it and if you place it on a young maid's finger you can make her your wife.

Note: Leave the window open so that they may enter and you can repeat this operation and make them come as many times as you wish. you should repeat the following prayer after each conjuration:

O summa et eterna virtus altissimi! que te disponente his judicio vocatis vaycheon stimulamaton esphares tetagrammaton ilioram rion esytio existioneriona onera brasym moyn messias sodxer, EMMANUEL, SABAOTH, ADONAY, te adoro, te invoco, totius mentis viribus meis, imploro, quaenus per te praesentes orationes et consecrationes consequentur videlicet, et ubicumque maligni spiritus in virtute tuorum dominum sunt vocati, et voluntatem mei exorcisatores diligenter adimpleant fiat, fiat, fiat. Amen.

To be Lucky in every Enterprise

Take a green frog, cut off its head and his four feet. Then on a Friday with a full moon put them in an elder tree and keep them there for twenty-one days, removing them on the twenty-first dat precisely at midnight.

Then expose the parts of the frog to the light of the Moon for three nights. Afterwards, dry the frog parts in a new earthware pot that has never been used. Take the dried frog parts, and grind to a powder. Mix the powder in equal measure with earth taken from a cemetery, if possible from the grave of someone in your family.

Carry the powder mixture with you, it will help you succeed in any undertaking.

To make a Woman disclose her secrets

Take the heart of a pigeon and the head of a frog. Dry them as above, and reduce them to fine powder. Put the powder into a little purse, and add moss for france.

Put the purse under the woman's ear while she is sleeping, fifteen minutes later, she will unveil all of her secrets. Make certain to remove the purse a few minutes after she has stopped speaking otherwise she could fall into delirium.

To see and do the Supernatural
Put a gold studded plate under your tongue, it should be half the size of

your thumb. Under your feet put the border of a mortuary sheet or linen and hold a quince tree branch in your hand. Abstain from having sexual relations for

thirty-five days, for thirty-five is the number that puts you under the protection of
favorable constellations and sorcery and with this secret one can do prodigious deeds, as did Mousu with this secret did supernatural things.

To make everything in an apartment appear Black.

Soak the wick of the lamp used to light the apartment in well beaten sea foam, adding to the lamp oil some sulfur and Litharge in equal parts, and all those who enter the room will appear drunk and delirious.

Glue to attach Crystals

Take some wine spirits and whitest and clearest Gum Arabic. Liquify the Gum Arabic with the spirits. Heat up the two broken pieces in the fire, then with a little brush apply the glue to the two pieces. Attach the two pieces, and hold together until they have cooled.

Glue to Repair Porcelain Vases

Take two fresh egg whites, mix them together, add a little quicklime. Put a little of this mixture on the broken pieces, hold them together for two or three minutes. Then boil them with milk and the cracks will become invisible.

The Secrets of Love
Of reciprocal love between a Man and a Woman

There is nothing more natural to man than loving and being loved.
Without invoking Venus or Cupid, who are the dominant divinities regarding this noble passion of man, every day produces material substances that are favorable to success in love.

One often finds on the forehead of a newborn foal, a little piece of flesh that has marvelous virtue in love. Dry it in a new pot, and wear it, especially on Fridays, since this is the day dedicated to Venus, Goddess of Love.

Another Love Secret

Take a gold ring that is studded with a small diamond that has not been worn by anyone. Wrap it in a piece of green fabric and for nine days and nine nights wear it against your skin over your heart. On the ninth day, before the Sun rises, engrave the following word inside the ring: Scheva, with a new scribe or engraver.

Find a way to have three hairs of the person who you want to love you, unite them with three of your own hairs, while saying: “Body, that you could love me, that your desires could be as passionate as mine, by Scheva's most potent

virtue.” Tie the hairs in a love snare knot around the ring. Wrap the ring ina piece of silk, and wear it against your skin over your heart for another six days. On the seventh day, Fast. On an empty stomach, unwrap the ring and give it to the person you desire to love you.

If your ring is accepted then you can be certain to be loved by that person. If the ring is refused, rest assured that the heart of that person belongs to another
and in that case, you should seek your fortune elsewhere.

Other Secrets that Achieve the Same Effect

Here is the secret that the wise Cabbalists have called "Apple of Love" which is prepared as follows:

Go pick an apple from a tree on a Friday morning before sunrise. Write your name with your blood on a piece of paper and also write the name of the person whom you wish to love you. On another sheet of paper, write the name Scheva, also in your own blood.

Find a means of procuring three strands of that person's hair, which you will unite with three of yours. Cut the apple in half, and remove the seeds. In the
place of the seeds, place of the pieces of paper. Take the apple and tie it back together, with the united hairs, using a green myrtle twig to twist together the two
halves of the apple like a tourniquet.

Dry well in the oven, and wrap them in bay and myrtle leaves. Have a well

trusted person put the apple under the young woman's pillow without her notification. In a few days you will notice the appearance of her love.

Finn

THE SECRET GRIMOIRE

THE SECRET GRIMOIRE
OF TURIEL

A SYSTEM OF CEREMONIAL MAGIC
THE GREAT ARCANUM
(The Rites of Ceremonial Magick).

PART I. THE SECRET GRIMOIRE OF TURIEL.

INTRODUCTION.

THE SECRET GRIMOIRE

THE SS Umvoti, on which I was traveling from Beira, Portugese East Africa,

to London, reached Las Palmas in November, 1927, after a very stormy passage. Like the rest of the passengers, I was thankful to get ashore.

The usual vendors, beggars, and guides were soon in evidence. One oid man in the garb of a peasant offered me his services as a guide, which J gladly accepted. The man was bearded, swarthy of complexion, and very thin. He spoke in broken English and snggested that we visit the Cathedral. This we did, and as we walked the stranger informed me that the Cathedral was founded in the 16th century but only completed in the 19th, He conducted me to a lift inside the Cathedral, and smiled at two most corpulent priests who were seated at confessional boxes. The priests turned their heads away from the guide, who entered the lift with me. soon we were speeding upward to enjoy the most enchanting scene imaginable. In the sunlight, on each bank of the river, lay the houses of the capital Down below the people walked, Lilliputians in size.

We stood for a considerable time, and indeed I could have stayed much longer drinking in the view, but the guide suggested that we leave. We did so and visited the bazaars and other plates of interest including taverns where we enjoyed native cigars and wine.

As we made our way back to the ship my guide produced a little metal crucifix and some papers which he begged me to buy. He informed me that the papers were the manuscripts of a system of ceremonial magic, “The Secret Grimoire of Turiel.” These were the original dated 1518. written in Latin, and a copy written in English, a translation from the original. The original copy was in fragments, almost worn away, but the copy was intact. I told the guide the original was not worth taking, but I would buy the cross and the copy. He agreed to this, and thus I

Became the possessor of the Grimoire. Since 1927 I have rewritten the manuscript owing to the fact that I was on the move so often, and for the sake of convenience the new writing was entered into a note book of convenient size, and the copy purchased in Las Palmas I destroyed. I have reason to believe that the present manuscript is the only one in existence. in. publishing same I feel sure that it will
appeal to all students of occultism as an additional item of interest. It has much to
recommend it. Though small in volume it is a complete system of Ceremonial

magic. The former owner admitted that he had made use of the formula contained therein. For his experiments in the Art he, a former priest, had been defrocked. This he said was the reason why the two priests in the Cathedral had not acknowledged his smile.

MARIUS MALCHUS.
Westminster, 1954.

THE SECRET GRIMOIRE OF TURIEL

OBSERVATIONS and method of Invoking related with great pains and diligent

research.

Retire thyself Seven Days free from all company and fast and pray from sunset to sunrise. Rise every morning at Seven of the clock, and the three days previous to the Work fast upon bread and water and humble thyself before Almighty God. Watch and pray all night before the Work.

And on the day before draw the lines of the Circle in a fair place. and let the diameter of the Circle be 9 feet. Wash yourself the same day quite clean.

Make the pentacles forthwith and provide the other things necessary, with Incensing. Then being clothed in pure Vestments and having covered the Altar and lighted the candies begin about half an hour before sunrise on the Day assigned for the Work and say with great Devotion as follows:—

First Morning Prayer :— Almighty and Most Merciful Father I beseech Thee that Thou

wilt vouchsafe favorably to hear me at this time whilst I make my humble prayer and Supplication unto Thee. I confess unto Thee O Lord Thou hast justly punished me for my manifold sins and offenses but Thou hast promised at what time soever a sinner doth repent of his sins and wickedness Thou wilt pardon and forgive him and turn away the remembrance of them from before Thy face.

Purge me therefore O Lord and wash me from all my offenses in the Blood of Jesus Christ that, being pure and clothed in the Vestments of Sanctity, I may

bring this Work to perfection, through Jesus our Lord who liveth and reigneth with Thee in the Unity of the Holy Ghost. Amen.

Sprinkle thyself with Holy Water and say ---Asperges me Domine hysope, et mundabor. Lavabis me et super nivem dealbabor.

Hail O Mighty God, for in Thy power alone abideth the Key to all exorcising of Principalities, Powers, Thrones, Angels and Spirits. Amen.

Then bless your Girl, saying :-

O God Who by the breath of Thy nostrils framed Heaven and Earth and wonderfully disposed all things therein in six days, grant that this now brought to
perfection by Thine unworthy servant may be by Thee blessed and receive Divine virtue, power and Influence from Thee that every thing therein contained may fully operate according to the hope and confidence of me Thine tmworthy servant through Jesus Christ our Lord and Savior. Amen.

The Blessing of the Light

I bless thee in the Name of the Father. O Holy, Holy Lord, God, Heaven and Earth are full of Thy Glory before Whose face there is a bright shining light forever; bless now, O Lord, I beseech Thee, these creatures of light which Thou hast given for the Kindly use of man that they, by Thee being sanctified, may not be put out or extinguished by the power, malice, or filthy darkness of the devil, but may shine forth brightly and lend their assistance to this my Work, through Jesus Christ our Lord. Amen.

Then say, 'Asperge me, etc.'

Consecration of the Sword :—

O Great God Who art the God of strength and fortitude and greatly to be feared, bless O Lord, this Instrument that it may be a terror unto the Enemy, and therewith I may fight with and over-come all phantasms and oppositions of the Enemy, through the influence and help of Thy most Holy Mighty Name, On, St.

Agla, and in the Cross of Jesus Christ our only Lord. Amen.

Be thou blessed and consecrated in the Name of the Father, Son, and Holy Ghost. Asperges me, etc.

Benediction of the Lamens (Symbois. Circles) :—

O God Thou God of my Salvation I call upon Thee by the mysteries of Thy most holy Name, On, St. Agla, I worship and beseech Thee by Thy Names El, Elohim, Elohe, Zebaoth, and by Thy Mighty Name Tetragrammaton, Saday, that Thou wilt be seen in the power and force of these Thy most holy names so written filling them with divine virtue and Influence through Jesus Christ our Lord.

Benediction of the Pentacles:— Eternal God which, by Thy Holy Wisdom, hast caused great power and virtue to lie hidden in the characters and Holy Writings of Thy Spirits and Angels, and hast given unto man that with them, faithfully used, power through to work many things; bless these, O Lord, framed and written by the hand of me Thine unworthy servant that being filled with divine virtue and Influence by Thy Commands, O Most Holy God, they may shew forth their virtue and power to Thy praise and Glory through Jesus Christ our Lord. Amen.

I bless and consecrate you in the Name of the Father, the Son, and the Holy Ghost, the God of Abraham, Isaac, and Jacob.

Asperges me, etc. Amen.

Benediction of the Garment

O Holy, blessed and Eternal Lord God Who art the God of purity and delightest that our souls should appear before Thee in clean and pure and undefined Vestments being cleansed, blessed, and consecrated by Thee, I may put them on, being therewith clothed I may be whiter than snow both in soul and body in Thy presence this day, in and through the ment, death, and passion of our onty Lord and Savior Jesus Christ, Who liveth and reigneth with Thee in the Unity of the Holy Spirit, ever one God, world without end. The God of Abraham, Isaac and Jacob bless thee, purge thee, and make thee pure, and be thou clean in the Name of the Father, Son and Holy Ghost. Amen.

In this Thy Holy Sign O God, ; fear no evil. By Thy Holy Power, and by this Thy Holy Sign all evil doth fleece.

By Thy Holy Name and Thy Power which Secret was revealed to Moses, through the Holy Names written in this Book, department far from me all ye workers of iniquity.

Bless, O Lord, I beseech Thee, this place and drive away all evil and wickedness far from it. Sanctify and make it become meet and convenient for Thy Servant to

finish and bring to pass therein his desires, through Jesus Christ our Lord, Amen.

Be thou blessed and purified in the Name of the Father, Son, ami Holy Ghost. Amen.

Benediction of the Perfumes :— The God of Abraham, the God of Isaac, the God of Jacob,

bless here the creatures of these kinds that they may give forth the power of their
odours so that neither the Enemy nor any false Imaginations may be able to enter into them, through our Lord Jesus Christ, to whom be honor and Glory now, henceforth, and for ever. Amen.

Sprinkle them with Holy Water, saying, “Asperges me, Domine, etc.”
Exorcism of Fire

I exorcise thee, O thou creature of Fire, by Him by Whom all things are made, that forthwith thou wilt cast away every phantasm from thee that it shall not be able to do any harm in any thing. Bless, O Lord, this creature of Fire and sanctify
it, that it may be biessed to set forth the praise of Thy Holy Name that no hurt

may be able to come unto me, through the virtue and defense of our Lord Jesus

Christ. Amen.

se - e

HAZELL Tayo
WAND (rogue)

SWORD

THE SECRET GRIMOIRE

Invocation for Sunday (SOL) :— Come, Heavenly Spirits who have the effulgent rays of the Sun, Luminous Spirits who are ready to obey the power of the great Tetragrammaton, come and assist me in the operation that I am making under the auspices of the Grand Light of Day whicb the Eternal Creator hath formed for the use of universal nature. I invoke you for these purposes. Be favored and auspicious to what I shali ask in the Name of Amioram, Adonai, Sabaoth.

THE SECRET GRIMOIRE

Invocation for Monday (MOON)

Haste ye Sublime and Intelligent Genil who are obedient to the Sovereigu Arcana, come and assist me in the operation that I undertake under the auspices of the Grand Lumiria of the Night. I invoke you to this end and implore you to be favorable and hear my entreaties in the Name of Him Who commands the spirits of the Four Quarters of the Universal Mansions: Inhabit, Bileth, Mizabu, Abinzaba.

THE SECRET GRIMOIRE

Invocation for Tuesday (MARS)

Come Children of the Red Genii who have executed the order of the Sovereign Master of the Universe upon the armies of the rash Sennacherib, come and assist me in the operation that I undertake under the auspices of the third brilliant

luminary of the firmament; be favored to my entreaties in the Name of Adonay Saboth.

THE SECRET GRIMOIRE

Invocation of Wednesday (MERCURY) :— Run to me with speed, come to me ye Spirits of Mercury who preside over the operation of this day, hear favorably the present invocation that I make to you under the Divine Names of Venoel, Uranel, be kind and ready to second my undertakings. Render them efficacious.

THE SECRET GRIMOIRE

Invocation for Thursday (JUPITER)

Come speedily ye Olepid Spirits who preside over the operation of this day. Come, Incomprehensible Zebarel and all your legions, haste to my assistance and

be propitious to my undertakings, be kind and refuse me not your powerful aid and assistance.

THE SECRET GRIMOIRE

Invocation for Friday (VENUS)

Come on the wings of the wind, ye happy Genii who preside over the workings of

heart. Come in the Name of the Great Tetragrammaton; hear favorably the Invocation that I make this day, destined to the wonder of love. Be ready to lend me your assistance to succeed in what I have undertaken under the hope that you will be favored to me.

THE SECRET GRIMOIRE

Invocation for Saturday (SA TURN)

Come out of your gloomy solitude ye Saturnine spirits, come with your cohort, come with diligence to the place where I am going to begin my operation under your auspices; be attentive to my labor and contribute your assistance that it may rebound to the honor and glory of the Highest.

THE SECRET GRIMOIRE

CHARACTER OF ARATRON LORD OF SATURN.
Perfumes :— Sifron, with the wood of Atoes, the Elder and the Pine. Add

to it a grain of Musk, and consecrate the whole, pulverized and mixed together in and paste.

THE SECRET GRIMOIRE

CHABACTER OF PRALEG LORD OF MARS.

perfumes

The head of a frog, the Bovine Blood, a grain of White Poppy, Fiowers of Camomile, and Camphor, pulverized into a paste by the mixing of the blood of a Virgin Kid.

THE SECRET GRIMOIRE

CHARACTER of PHUL LORD OF THE MOON.
Perfumes :— Leaves of the Mandrake, Sal Ammonia, Roots of Gentian,

Valerian herbs finely cut, a little Sulfur, made into a paste with the blood of a black Cat.

THE SECRET GRIMOIRE

CHARACTER OF J3ETHOR LORD OF JUPITER.

perfumes

Sandalwood of the East, leaves of Agrimony, Choves, powder of Henbane. beat all into a powder. Make them a paste with Foxes' blood and the brains of a Magpie.

THE SECRET GRIMOIRE

CHARACTER OF OPHIEL LORD OF MERCURY.

perfumes

The seed of an Ash Tree, the wood of the Aloe, leaves of the Scullcap Herb, Mandrake roots, and the end of a Quili, made into small balls (pihis).

THE SECRET GRIMOIRE

CRARACTER OF HAGITH LORD OF VENUS.

perfumes
Musk, Juniper berries, wood of Aloes, dried Red Roses, dried leaves of Elder, pulvenzed, and made into a paste with the blood of a Pigeon.

THE SECRET GRIMOIRE

CHARACTER OF OCH LORD OF THE SUN.

perfumes

Grains of Bhack Pepper, grains of Hogsbane, powder of Sulfur, made into a paste with the blood of a Bat, and the brains of a black Cat.

PART THE SECOND

CONTAINING INVOCATIONS, CONJURATIONS, ARO EXORCISMS OF
TREE

BAND OF SPIRITS

THE SECRET GRIMOIRE

FORM OF CONJURING AND EXORCISING SPIRITS TO ~

Oration lo be said when putting on the Vestures :..— Amacor, Amacor, Amides, Theodomai, Aintor, by the merits of Thy Angels, O Lord, I with I put on the garments of Righteousness, that this which I desire I may bring to perfection through the most holy Adonay, Whose kingdom endureth for ever and ever. Amen.

This on the other side

| &, © &,

The Lamen

prayer

e Holy, Holy Lord God, from Whom all holy desires do pro-ceed, I beg Thou wilt be merciful unto me at this time, granting I may become a True Magician and contemplate of Thy wondrous works at alt times, in the Name of the Father and of son. Therefore in al! my doings and at all times I will call upon Thy Most Holy Name, O Lord, for Thy help and assistance.

I beseech Thee, O Lord, that Thou wilt purge me and wash me i111 the blood of our Saviour, from al! my sins and frailties, and that Thou wilt henceforward vouchsafe to keep and defend me from pride, lusts, cursing, blasphemy, unfaithfulness, and al! other deadly sins and enormous offenses, profaneness and spiritual wickedness; but that I may lead a godhy, saber, faithfuh, constant and pure hife, waiking upright in Thy sight, through the merits of Jesus Christ, Thy Son, our Lord and Saviour.

Omnipotent and Eternal Lord God Who sittest in Heaven and get from thence behoid alt the dwehlers upon earth, most mercifully I beseech Thee to hear and

answer the petition of Thine unworthy servant, which I shali make unto Thee at this time, through Jesus Christ our Lord, Who hiveth and reigneth with Thee in the unity of Thy Holy Spirit, ever One God, worhd without end.

Sead down, O Lord, the Spirit of Thy Grace upon me. O God, put fear far from me, and give me an abundance in Thy faith, whereby all things are made possib!e unto man; put evexy wicked phantom far from my mind, and grant me true zeal, fervour, and intentive spirit of zeal, and prayer, that I may offer up a welh-pleasing sacrifice unto Thee. Let me use Thy ministering spirits and Angels,

O Lord, as thereby I may attain true wisdom and knowledge.

Our Father, etc.

Creed, etc.

Ave Maria, etc.
Glory be to the Father, Son, and Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Holy, Holy, Holy, Lord God of Sabaoth, which will come to judge the quick and the dead; Thou art Alpha and Omega, the first and the iast, King of Kings, and Lord of Lords, Ioth, Abiel, Anathiel, Aniasim, Alganabro, El, Sedomel, Gayes, Hehi, Messias, Tolosm, Elias, Eschiros, Athanatos; by these Thy Holy Names,

and al! others, I do call upon Thee and beseech Thee, O Lord, by Thy Nativity and baptism, by Thy Cross and Passion, by Thine ascension, and by the coming of Thy Holy Ghost, by the bitterness of Thy Soul when it departed from Thy bodysuit; by Thine Angels, Archangels, prophets, patriarchs, and by al! Thy Saints,
and by alt the Sacraments which are made in Thine honor, I do worship and beseech Thee, I bless and desire Thee, to accept these prayers and conjurations.

I implore Thee, O Holy Adonay, Amay, Horta, Vegadoro, Ysion, Ysesy, and by al! Thy Holy Names, and by al! Thine Angels, Archangels, and Powers, Dominations, and Virtues, and by Thy Name with which King Solomon did bind up the devils and shut them np, Ethrack, Evanher, Agla, Goth, Joth, Othie, Venock, Nabrat, and by al! Thy Holy Names which are written in this book, and by the virtue of them all, that Thou enable me to congregate all Thy spirits, that they may give me true answers to all my demands.

THE SECRET GRIMOIRE

O Great and Eternal Virtue of the Highest, which Thou disposest their being come to judgment, Viachem, Stimilomaton, Esphares, Tetragrammaton, Oboram, Cryon, Elijtion, Onela, Brassim, Aoym, Messias, Soter, Emanuel, Sabaoth, Adonay, I worship Thee. I implore Thee with all the strength of my mmd that by Thee my present prayers, consecrations, and conjurations may be ha!!owed. in the Name of the most merciful God of Heaven and of Earth, of the Seas and of the Infernais, by Thine Omni-potent help may I perform this Work.

Helie, Helion, Esseyu, Deus Eternis, Eloy, Clemens Deus, Sanctus Sabaoth, Deus Exercillum, Adonay, Deus Mirabilis, Jao, Verax, Ampheneton, Saday, Dominator, On, Fortissimus Deus, invest with Thy blessed help this Work begun of Thee, that it may be consummated by Thy mighty power. Amen.

Amoruli, Tametia, Latisten, Rabur, Tanetia, Latisten, Escha, Aloelin, Alpha et Omega, Leitse, Oraston, Adonay. Amen.

Names and Offices of the Spirits. messengers. and Intelligences of the Seven Planets

Spirits of the Sun.
Gabriel.
Vianathrab.
Corat.

Messengers of the Sun.

burchat.

Suceratos.
Capable.
Intelligences of the Sun.
HaludieL
Machasiel.
Chassel.

Spirits of the Moon.
Gabriel.

Gabriel.

Madios.

Messengers of the Moon.
Anael.
Pabael.
fixed.
Intelligences of the Moori.
Uriel.
naromiel.
Abuori.
Spirits of Saturn.
Samael.
Bachiel.
Astel.
Messengers of Saturn.
Sachieh.
Zoniel.
Hubaril.
Intelligences of Saturu.
Mael.
Eagle.
Valnum.
Spirits of Jupiter.
Setchiel.
chedusitanieh.
Coral
Messengers of Jupiter.

Tunnel. (See Secret Grimoire of Turiel).
Conieh.
Babiel.

Intelligences of Juiter.
Kadiel.

Malthiel.

Huphatrieb.

THE SECRET GRIMOIRE

Estael.

Spirits of Venus.
Thamael.
Tenariel.
Aragon.

Messengers of Venus.
coiznas.

Peael

Penael.

Intelligences of Venus.
penate.

Thiel.

Rachel

Terapel.

Spirits of Mercury.
mathlai.

Tarmiel.
Baraborat.

Messengers of Mercury.
Raphael.

Ramel.

Doremiel.

Intelligences of Mercury.

Aiediat.
Modiat.
Sugmonos.
Sal!ales.

THE SECRET GRIMOIRE
Presiding Spirits of Jupiter.

Sachiel.
Castiel.
Assassin.

Presiding Spirits of Venus.
Anael.

Rachel.

Sachiel.

Presiding Spirits of Mars.
Samael.

satael.

Amabel.

Presiding Spirits of Mercury.
Raphael.

Uriel.

Seraphiel.

Angeli Glorioso supradicti estote coadjutores et auxiliatores in omnibus negotiys et interrogationibus in omnibus celensq (?)
causis per Eum qui venturus est judiciase vivos et mortuos.

Omnipotent and Eternal God Who hast ordained the whole creation for Thy praise and glory and for the salvation of man, I earnestly beseech Thee that Thou wouldst send one of Thy spirits of the Orden of Jupiter, one of the messengers of Sachiel whom Thou hast appointed presiding spirit of Thy firmament at this time, most faithfully, willingly to show unto me those things which I shall demand or require of him, and truly execute my desires. Nevertheless, O Most Holy God, Thy will and not mine be done, through Jesus Christ our Lord. Amen.

THE SECRET GRIMOIRE

Invocation :, I call upon thee, Sachiel, Castiel, and Asasie!, in the Name of the Father, and of the Son, and of the Holy Ghost, Blessed Trinity, Inseparable Unity, I invoke and entreat thee, Sachiel, Castiel, and Asasiel, in this hour to attend to
the words and conjurations which I shall use by the Holy Names of God, EI, Elohim, Elohe, Eeoba, Sabaoth, Elion, Eschiros, Adonay, Jay, Tetragrammaton, Saday; I conjure and excite you by the Holy Names of God, Hagios, Otheos, Ischyros, Athanatos, Paracletos, Agla, On, Alpha and Omega, Ausias, Tolimi, Elias, Irnos, Aniay, Horta, Vegadora, Antir, Sibranat, Amatha, Baldachia, Anuoram, Anexpheton, Via, Vita, Manus, Fons, Origo, Filius

\/ AY aly Ue
eu
Spine

and by all the other Holy, Glorious, Great, and Unspeakable, Mysterious, Mighty, Powerful, and Incomprehensible Names of God, that you attend unto the words which I shall utter, and send unto me Tarje!, Coniel, on Babiel, messengers of your sphere, it's a phone! unto me such things as I shall demand of him, in the Name of
the Father, Son, and Holy Ghost.

I entreat thee, Setchiel, Chedustaniel, and Corael, by the whole host of Heaven, Seraphims, Cherubims, Thrones, Dominations, Virtues, Powers, Principalities, Archangels and Angels, by the great and giorious Spirits Orphaniel, Tetra, Pagiel, Salmia, Pastor, Salun, Azimor, and by your Star which is Jupiter, and by all the constellations of Heaven, and by whatever you obey, and hy your Character which you have given and proposed and confirmed, that you attend unto me according to the prayers and petitions which I have made unto Almighty God, and that you forthwith send unto me one of your messengers who may willingly and truly and faithfully fulfill all my desires, wishes and commands, and that you

command him to appear unto me in the form of a beautiful angel clothed in white vestures, gently, courteously, kindly, and affably entering into communication with me, and that he neither bring terror nor fear unto me, or obstinately deny my requests, neither permitting any evil spirits to appear or approach in any way to hurt, terrify, or affright me, nor deceiving me in any wise; through the virtue of our Lord and Savior Jesus Christ, in Whose Name I attend, waiting for and expecting your appearance. Fiat, Fiat, Fiat. Amen.

Interrogations : "'Comest thou in peace, in the Name of the Father, and of the

Son, and of thc Holy Ghost 'Yes'.

“Thou art welcome, noble Spirit. What is thy name?

“Turiel -
“T have called thee here, Turiel, in the Name of Jesus of Nazareth, at Whose

Name every knee doth bow, both of things in Heaven, Earth, and Heil, and every tongue shall confess there is no Name like unto the Name of Jesus, Who hath given power unto man to bind and to loose all things in His Name, yea, even unto them that trust in His salvation. Art thou the messenger of Setchiel

"yes"
“Wilt thou confirm thyself unto me at this time, and from henceforward reveal all things unto me that I shall desire to know and teach me how to increase my wisdom and knowledge, and show unto me the secrets of the Magick Art, and of the liberal sciences, that I may set forth the praise and glory of Almighty God

“VYes''.

“Then, I pray thee, give and confirm thy Character unto me, whereby I may call thee at al! times, and also swear unto me this Oath, and I will righteously keep my
vow and covenant unto Almighty God, and will courteously receive thee at all times when thou dost appear to me

'“Forasmuch as thou camest in peace and quietness and hast answered me and unto my petitions, I give humble and hearty thanks unto Almighty God, in whose Name I called thee and thou camest. And now thou mayest depart in peace unto thy Orders, and retum unto me again at what time soever I shall call thee by

License to Depart : —thine own Oath, or by thy name, or by thine Order, or by thine

Office which is granted from the Creator. And the Grace of God be with thee and me and upon the whoie Israel of God. Amen. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Fiat. Fiat. Fiat. Amen.

Form of a Bond of Spirits given by Turiel, Messenger of the Spirits of Jupiter: Gloria Deo in Excelsis.

I, Turiel, Messenger of the Spirits of Jupiter, appointed there-unto by the Creator
of all things visible and invisible, do swear and promise, and plighting faith and troth unto thee in the presence, by, and before the Great Lord of Heaven

ou \I/ AV Une

and the whole company of Heaven, by all the Holy Names of God, do swear and bind myself unto thee, by all the contents of God's Sacred Writ, by the Incarnation, death and passion, resurrection, and glorious Ascension of Jesus

Christ, by all the Holy Sacraments, by the Mercy of God, by the Glory and Eyes of Heaven, by the forgiveness of sin, and hope of eternal salvation, by the Great Day of Doom, by all the Angels and Archangels, Seraphim, Cherubim, Dominations, Thrones, Principalities, Powers, and Virtues, Patriarchs, Prophets, Saints, Martyrs, Innocents, and all others of the blessed and glorious Company of Heaven, and by al! the sacred powers and virtues above rehearsed, and by whatever is holy and binding, thus do I swear now, and promise unto thee that I will hasten unto thee, and appear clearly unto thee at all times and places, and in

all hours, days, and minutes, from this time forward until thy life's end, wbensoever thou shalt call me by my name, or by my Office, and will come unto thee in what form thou shalt desire, whether it be visibly or invisibly; and will answer a!! thy desires. And in witnessing whereof, and before all the Powers of Heaven, I have hereunto set, subscribed, and confirmed my Character unto thee.

So help me God. Fiat. Amen.

The Character of Turiel.

FINIS

THE MAGIC OF
ARMADEL

Electronic Version Prologue

This grimoire was first translated by Mr. MacGregor Mathers into English.
Now for the first time in English I Frater Alastor , rendering into the html format.
When Mathers made his translation he notice that the title page was the last page of the grimoire, so he moved to the front but Keep the rest of the chapters in the same order. He also notice that this grimoire began speaking about the magick circle like if it where something that the reader should already know.

Now it is my believe that the whole grimoire was written backward, this is to say that you should read the last page first (the title page) then the last chapter and so
he. If you read it this way you will see that make a lot of sense. In Mathers version the first chapter is a reference to the magick circle and the License to department, it make no sense to begin a grimoire that way since the license to department is
the last think that a magician read. Also if you fallow the Latin titles in Mathers
version the text begin with the Sanhedrin, Jesus and go on to the creation of Adam and the demons and the angels etc. This order is completely the opposite

of that one on the bible this is god first, then the angels, the demons, Adam, Jesus,
the Crucifixion and the Sanhedrin. So neither to say I had inverted the orders of the chapters in Mathers version under the believing that this is the way that was

THE MAGIC OF

intended to be read.

Brother Alastor.

LIBER ARMADEL

Seutotius Cabalae perfectissima brevissima et infallibilis Scientia there

speculativa quam practiqua

Dominum Deum timebus et illi seli serbies per nomen

illius tremendae at adorabilis Majestatis omnibus

THE MAGIC OF

diebus vitae tuae.

operator

TRANSLATTON OF THE FOREGOING

The Fear of the Lord is the Beginning of Wisdom. In the Name of the God of Israel, One and Triune, Abraham believed, and it was counted unto him for righteousness. Amen.

Nisi Dominus Operitus nobiscum in vanum laborant qui operantur.

Unless the Lord work with us, in vain do they strive who labor.

De Profundis Clamavi ad Te Domine, Domine Exaudi Orationem meam.

Out of the Depths Have I cried unto Thee O Lord, O Lord hear my prayer.

Fiant aunes tuae intendentes un vocem Deprecationis mea.

Let Thine ears be inchined unto the voice of my supplication.

82 LE
cs. ES by
ff, "So,

(Taken from the German Original)

Therefore Hear O Man The Lord, the Lord Our God, is one Lord. You shalt love

the Lord thy God with thine whole heart, with thy whole Soul, and with thy whole strength, and thy neighbor as thyself. And these words which I teach unto thee shall be in thine heart, thou shalt relate them unto thy children and thou shalt
meditate upon them, when thou sittest in thine house, when thou walkest by the wayside, when thou sleepest, and when thou arisest; and thou shalt bind them like unto a staff for thine hand, and thou shalt place them between thine eyes and thou shalt write them upon the threshold and portals of thy dwelling place. AMEN.

Thou shalt not tempt the Lord thy God, in any soever of thy works; but keeping His precepts and testimonies, and ceremonies, most pure, thou shalt do that which is pleasing and good in the sight of the Lord with zeal and charity, not out of curiosity or ostentation.

If thus thou shalt have heard the voice of the Lord thy God and shalt have walked in his ways, that thou mayest do and keep His commandments, the Lord thy God shall make these more excellent than all the Nations which be spread abroad upon the Earth; and by reason of that blessing shall they come unto thee and learn of thee, Blessed shalt thou be in the City, and blessed shalt thou be in the field, and
blessed shall be the fruit of thy body. AMEN.

But the God of these, Who is also our God, is in Heaven, and in Earth, and in the Abysses, and He doeth whatsoever He will. They who fear the Lord have put their trust in the Lord, He is their helper and defender. Would that my life were directed to the safeguard of thy justification. Also I have stared thee out, because
thou hast caused me to have life hereby. Let it go forth unto my works. direct

thou them according to Thy saying, and let not injustice have dominion over me

When, therefore, thou shalt be worthy to understand in what manner thy vow and thy natal day are to be observed with circumspection and purity:

Take note of this:

Are there not twelve Months in the Year?

Is there not one hour in each single month?

Does not this hour pass by?

And thus let it then pass by with chastity, fasting, ardent prayer and desire, desiring also your Vow by the Divine inspiration and therefore fit to be carried out.

This following is a fitting prayer.

ORATIO

Initium Sapientiae Timor Domini in Nomine Dei Israel, LIni et Trino, Creditit Abraham et ei reputation in justitiam. AMEN.

THE PREPARATION OF THE SOUL (ID)

Santi Andrea et Thoma circumvallate me.

O Saint Andrew and (Saint) Thomas, be a defense about me.

Sancte Michael auxiliate omnibus operationibus meis quoniam quis sicut Dominum Virtutum et nullus certe ni ni solus deus meus magnus et terribile super omnes qui in exercitu ejus sunt ideo enim voto voverint domino Deo meo Jesu me possidents et circumvallante gratia sua et dominus Deus Jesus imposita mihi Lege sua sit mihi semper a cuntis diebus et momentis vitae meae un patrem et deum meum - et si vere Emmanuel amabilis.

O Saint Michael bring thine aid unto all mine Operations, for who is like unto the

Lord of Virtues; and assuredly there is none else but my Lord God, the only Great and terrible over all who be in His Army, for hereunto by vow are they vowed unto my Lord God Jesus, Who possesseth and defendeth me by His Grace. Also may the Lord God Jesus having imposed upon me His Law, be ever mine in every Day and moment of my life as my Father and God, and thus truly my beloved Emmanuel.

Sancte Petre ad glorium et utilitatem proximiure in me omnes iniquitates meas.

O Saint Peter, unto the (Divine) Glory and the good of my neighbour, bum up in me all mine iniquities.

San te Paule obviam este deprecationis meae.

O Saint Paul, be thou propitious unto my prayer.

Conf itebor Jesus tibi Christi rex Aeternaegloriae verbum caro factum est, ex

THE MAGIC OF

Maria de Spiritu Sancte te humillime deprecor per vulnere tua sanctissima quae sunt fons regenerationis mos trae in fide et charitate per delectissimam Marium Matrem tuam semper immaculatam et omnes sanctes tuos ne impediar opere ad mortem justifican in fide et charitate quoniam fides sine operibus mortua, non nobis domine non nobis sed nomini tuo, nequando dicant gentes ubi est.

I will confess myself unto Thee, O Jesus Christ, King of Eternal Glory, the Word is made flesh from Mary by the Holy Spirit; I pray Thee most humbly by Thy most holy wounds which are the Foundation of our Regeneration in Faith and charity; by Thy Most delightful Mother Mary, ever Immaculate; and by all Thy Saints let me not be hindered in my work, unto death be rightly in Faith and others
Charity, since Faith without Works is dead. Not unto us, O Lord, not unto us, but unto thy Name; hest the heathen may say: Where is He

Let us become as little children at birth, for unless we be born again we shall not
see the wonders of God, nor yet in any way progress in the Art.

Good is fasting with prayer, and almsgiving, and vow.

Before the Oration, prepare the Soul

THE PREPARATION OF THE SOUL (1)

THE MAGIC OF

Before invoking the Spirits it is necessary to make a (Magical) Circle, and place thyself in the midst thereof after having sprinkled the same with Holy Water saying:

'In Nomine Patris + et Fuji + et Spiritus Sancti.'!

'In the Name of the Father, and of the Son and of the Holy Ghost.'

'Res pice in me per Sanctissimos Angelos Tuos in Nomine Jeus de Maria Virgine semper immaculata Nati, et Ventas Tua manet in aeternum—Amen.

'Examine me thoroughly by Thy most Holy Angels, in the Name of Jesus, born of Mary, the ever Immaculate Virgin; and may Thy Truth endure for ever— Amen.'

The Magic Circle

THE MAGIC OF

(Taken from the German Original)

Before the Oration prepare thy Soul, and be not thou like unto a man who tempteth and God.

ORATION SEMPER PRECEDENS ACTUM

(Dirrigatur quaese et humillime.

Deprecor Domine Deus Meus Omnipotens in conspectu Tuo Operatio mea et comittentier mihi et operatione mea sanctissimi (here follow a collection of scratches evidently intended to represent Hebrew Letters which I imagine are intended to stand for the words: 'IHVH Elohim, Ab, Ben Ve-Ruach Haqodesh.' 'Tetragrammaton Elohim, Father, Son and Holy Spirit.')

Ad Majorem Nomini Tui gloriam, edificationem et utilitatem proximi mei. Amen.

Translation of the Foregoing.

THE ORATION ALWAYS TO BE MADE
BEFORE OPERATION

(also I warn you that it is to be performed with the greatest humility).

In Thy Sight O Lord mine Omnipotent God, do I pray for mine Operation, and may these most Holy (Names) be in charge over me and my Operation... unto the Greater Glory of Thy Name, and the edification and profit of my neighbor. Amen.

COR ERGO AND SCIETUR UNUM SUN
PUTREUS M ALE STUM
THE VISION OF DUST

Wheref ore let it be granted that dry bones having been reduced in to a most fine powder, that this also may be refined and compounded together like unto the Thi nanny of Moses the Blood. Neither ever hereafter should thou despise this Holiest Mystery; for thee the Spirit of Life is herein like as in the Dust of a Man.

Since all these (matters) have been placed before thy true heart, which also the Lord God hath chosen for the legitimate Tabernacle, may He further bless all thy works in thy time

By His Angel Raphael He appeareth unto the blessed Tobias and in his journey he put to flight all Malice of heart and every kind of Demon which obsesses, and (caused) Simplicity of heart, Purity and Faith in Prayer to have entire dominion

THE MAGIC OF

with him.

Is there not sought in the Imagination those things which one hath not known, and is there not pleasure in the excitement thereof? Hath not Memory been willing to aid that which the Imagination hath clothed with form, so that one may see of what nature such things may be and whether any further development of them may be (advisable)? Hath not the Intellect having applied them unto Itself, known how to treat in the things cast forth by the Memory, and this to what degree and extent according to their faculties and powers? Don't Memory, imagination, and Intellect operate (simultaneously) together? For at once and in unity these (three) which be united together do then become Intellectual Action. Is not the Heart a recurved Vase of Blood? If among all these so many will be found
similar that they may be perfected hereunto, it will be the same concerning His people.

Study this weH O Man, ardent for Wisdom, in the following out of this Path desiring all things, seeking all things, and understanding all things, seeing that in

you are all things.

assimilated; Contained: Willed. Was it not on the Fifth Day° that Man was made and LivingSoul?

Was there not a Soul® which came forth (into manifestation) on the Third Day? Did it not also give forth and withdraw (the faculty of) Hope, and before that it withdrew, did it not rejoice in the Quinary Number; going forth and returning in same Number; for it rejoiced in the Nature of the Creatures which do exist in the Number of the Quinary.

First God, (then) Spirit and Matter. Most powerfully do these operate the separation of Matter violently transformed by Life. How can such (Life) do aught but delight in the Number of the Five, seeing that therein 1s hidden every Mystery of a (Past), Present and Future Age, since in such (Eternal) Epoch is the Name of the Lord God.

THE MAGIC OF

Also in the Prophecy of Ezekiel, as it was taught unto him, the Lord God said: 'Let the Spirit come from the Four Winds, and brood over these that they may revive in the Name PELECH, now JESUS.' The Lord God PELEG, now JESUS.
The Spirit having entered into them, also they spake. It is not also related by inspiration that the Lord said unto Moses: “Take unto thee Aromatics; Stact, Galbanum of good odor, and thus Luci, of equal weight: hereof shalt thou make a perfume composed according to the Art of the Apothecary, mixed with care; pure and sanctified, and most fitting to be offered unto me. And when thou shalt have beaten it into most fine powder, then shalt thou place it before the Tabernacle of the Testimony in the which place 1 will appear unto thee, Holy of Holies shall it be. Thou shalt compose nothing similar for thine owrt use, seeing that it is Holy unto the Lord.' Man who was called Adam, also called by their (true) Names all the Animals, as well as the Birds of Heaven as the Beasts of Earth,
But there was not found an aid for Adam who was like unto him.°

Is it not written and reported by tradition' that the Lord God led forth Ezekiel in
His Spirit, and left him in the midst of a field which was full of dry bones, and led
him round about these bones in that region, and prophesied over those bones. And in the Name of the Lord he said unto them: 'O Dry Bones, hear ye the Word of the Lord Thus said the Lord unto you: “So therefore will I send forth My Spirit unto you, and ye shall live, and ye shall know that I am the Lord.” Also thus was it done at the same time that Ezekiel did prophesy over those dry bones.'

Since in that prophesying there was a sound made, and behold there was a great movement, and the bones approached and joined each unto the other together, and the nerves and flesh formed upon them, and the skin was spread aboye, though as yet they had not the Spirit of Life. Unto that Spirit, then did Ezekiel prophesy his
Will, in all humilty, sobriety, mercy and patience. And though, whosoever thou

mayest be, who in thy life and action possesses thy Soul in peace, when therefore thou shalt know the Mysterium,!2 be thou well ware not to reveal it. When the Spirit willeth seek to enter into the Knowledge of the Lord, and there shall rise an
intellectual fountain of Understanding and Wisdom. The (celestial) LIGFIT fleeth the (Earthly) Light, and operateth in Secret until thine Heart is tormented with

understanding and with the desire of Understanding, since it is that which seeketh and which is hidden from Man. Is it not written and reported by tradition, and hast thou not read, that the Lord God formed Man of the Mud!3 of the Earth, and that Man became a Living Soul, and that when He had formed Man He placed him in the Paradise of Pleasure to work it and to keep it.

And seeing that the Lord God, having formed from the ground all the animals of the Earth and all the winged things of heaven, did bring all these living creatures
before Adam himself, then did his Name (that is) the Spirit (or Breath) go forth (upon them); and the Dust!4 being arrested, there did it remain, and the Rose!> was restored. And so also is the Man who understandeth the Mysteries of the Book, and of the Similitude of the Rose, and the Mystery of the Dust; preserving the same in the inmost of his heart like a Magically guarded Treasure: and as a Gift of the Highest, most sacred and most unutterable nature. But shouldest thou make an abuse hereof, then shall it be unto thee as a most heavy and scandalous thing and shall bring about the utter ruin of all thy worldly possessions, of thy body, of thine intellect, and of thy Soul. Further also take heed that thou reveal it
not to any in writing, nor yet even the least part of the Mysteries of this Book. Wherefore mayest thou be contented herein, with all charity and zeal thereof, and thou shalt have done sufficient; for God knoweth who desireth truly for His Grace, His Light and the Understanding of His Empire; seeing that in His Name he hath known Him.

When thou shalt have comprehended the Mysterium Stile, which is the Most Holy Gift of God, this is that the Lord God PELECH now JESUS revealeth or permitteth to be revealed unto those who do seek His Will.

Is it not reported by tradition and written 'In the Beginning the Elohim created' (Bereshith Bara Elohim). .. Man on the Sixth Day; whom the Lord God took and placed in the Paradise of Pleasure, where was the Fountain divided into Four

heads. There is that Most Holy Mystery, let him who hath ears to hear, hear and live O Lord God, may he be Anathema (accursed) whosoever he be, who shall have despised this most precious Mystery. Amen

Hear, O my Soul, turn unto the Lord thy God; for where there hath been Pride, there shall be also Abasement; but where there is humility (there is) also Wisdom.

So, therefore, abide fast m the Lord God, saying with thine whole heart, “Truly 1 have sinned in all my ways, but I beseech Thee O Lord to take away the Iniquity of Thy Servant, seeing that nevertheless 1 have put my trust in Thee'

O Lord God, thou art become my oppressor, because of the multitude of my sins, seeing that I have greatly sinned, and that mine Iniquities be multiplied like unto
the Sands of the Sea, and lam not worthy to lift up mine eyes unto the Height of Heaven.

THE VISION OF ANOINTING

Hath it not been written in the Scriptures, — 'Take unto thee sweet spices, five hundred shekels of myrrh the finest and most choice, likewise thou shalt reckon two hundred and fifty shekels of Calamus,' Are these not in the Blood, Vital and Animal Spirits? Is there not Blood in the whole Body? And there is (a certain proportion) of fat joined thereunto preserving the Spirits thereof. In the Body of the Fish preserved by Tobias were there not these Spirits (derived from) the purest faculties of all true Elementary Forces? Know thou then what most holy thing existeth as regardeth (these Elementary Forces) preserved in Nature

Therefore the Lord Pelech, now Jesus, by His Omnipotent Grace mercifully operating in Nature, protecting the Heart of the Operator in Simplicity, in Faith, in Hope and going forth in Charity, rejoicing also in Itself, directeth such Spirits
according to their most sacred faculties to cooperate with such Operation of a Simple Heart.

THE MAGIC OF

Is it not manifested in the Book of Tobias, who himself was of a Simple Heart, that the Lord God directed the Spirits of the Liver of the Fish according to their most secret faculties, in His Adorable Name, by His Angel Raphael, to co-operate with Tobias in the casting away of the Albumen (from the eyes of his) father?

By a Number (namely) through the Temara, is the Mercy of God the Highest Lord, Jah, turned, therefore revealing all things. David took unto himself five most clear stones from the Brook and five cakes of Shewbread, the which Bread

the Laity might not have, but only the Elect. Is not the Head the seat of Imagination, of Memory and of Intellect?

THE RATIONAL TABLE:
or the QABALISTICAL LIGHT;

PENETRATING WHATSOEVER THINGS BE
MOST HIDDEN AMONG THE CELESTIALS,
THE TERRESTRIALS AND THE INFERNALS

THE FIRST CHARACTER

THE MAGIC OF

The First Characters which should be made upon virgin parchment, on Sunday in the Hour of the sun (see Figure 46), The first letter of your name should be written in the semi-circle 'A', and that of your surname in the semi-circle 'B'. You should wear this upon your left side (near the heart) before you proceed to invoke the Spirits, in order to make them obey you, and to gain from them that which you shall desire.

The first Charachers

ISRAEL hath gone forth from the Beginning, from the Days of Etemity. About us Soul, possess thyself in searching out and foiling out in thyself the Will of thy Lord PELECH Who is Jesus; for that Peace shall be thine, when Memoroth the Assyrian and Me trum shall come to turn thee from the Eternal Law, and thus disturb thee in all thy ways.

Be unwilling to fast! About my Soul; let it be at the hour of Day that thy cry may be
heard on high. Is it also such a fast which the Lord hath chosen to afflict thee by
day, through the depth and multitude of my iniquities, whereby | have excited thy wrath, and have done evil before thee unintentionally, also | have kept thy commands.

The Lord God presseth me hard because of my many sins; nevertheless bow down (unto Him) O my Soul; that thou mayest rather fall into the hands of the Lord God, seeing that many are His Mercies, than into the hands of Man. turn then, O my Soul and humble thyself before the Lord thy God. The Lord thy God

THE MAGIC OF

hath created Israel, and truly there is a Providence which acteth in the sight of god; and him who hath cried unto Him, also He observeth intently, and listeneth

until his prayer.

Cry unto the Lord, with great insistence, and humiliate thyself O Soul, also in Chastity, in fasting, in mercy, in power, seeking out with thine whole heart in thy
prayers the Will of the Lord God, and all things shall be added unto thee. From thine inmost heart and in tears shalt thou say unto the Lord thy God, '1 have sinned, nevertheless O Lord return unto me whom Thou hast humiiated.' Be in thine whole heart ever seeking Jesus, in chastity and in sobriety, in mercy and patience, and thus shalt thou possess the Soul in faith, hope, and charity; and thus
shalt thou pray confidently. And whatsoever thou shalt seek in Bereshith, shallbe given back unto thee in Mercavah.

CONCERNING THE PATHS OF WISDOM

These be the Characters of the Spirits of Force and Counsel (see Figure 43).

Spire ab Force & Canncil
X We

THE MAGIC OF
Characters of the Spirit of Force and Counsel

This is the Sigil of Joy, and of the Spirit which goes forth and retireth. The Characters of the Spirits of Joy (see Figure 44).

Spirits af Joy

and

Characters of the Spirits of Joy

Thou shalt have fasted with the Lord God Pelech, now (called) Jesus, for Seven Days, the which shall be passed in humility and sobriety, in mercy and patience, in peace and equilibrium; (that is to say) in the beginning of all the Sigils of Love

THE MAGIC OF

and Charity, and from which they do proceed.

The Characters of the Angels of Love and Charity (see Figure 45).

1) of Lave & 2

ry ae

Characters of the Angels of Love and Charity

Is it not written and reported by tradition that 'there were Six Men2 who carne from the way of the Upper Gate which looketh toward the North, each holding in his hand a weapon of death. Also in the midst of them was one Man clothed with a robe of fine linen, and he had instruments for writing hung at his side. And when they had entered, they stood beside the Altar of Brass, And the Glory of the Lord of Israel withdrew from the cherub which was etc. . .“Also in the Books of Moses (it is written)? that with 250 shekels of each of various ingredients and with 500 shekels of Myrrh, etc., according to the weight of the Sanctuary, and with a certain measure of Olive Oil, thou shalt make a certain Holy Anointing Oil composed according to the Art of the Apothecary; and that herewith thou shalt anoint the Tabernacle of Testimony and the Ark of the Covenant, the Table with its Vessels, the Candlesticks, the Altar of Incense and that of Burnt Offering, and
all things pertaining unto the Cult.

THE MAGIC OF

CONCERNING GOD THE UNIVERSALLY
THEY

These be the Characters of the Spirits who do teach unto you all kinds of Sciences (see Figure 42). They be under the domination of CASSIEL, and are to be invoked on a Saturday at eleven o'clock at night,

Cassie

In this Sigil is manifested the most glorious Science of God.

In this are taught the Paths of Wisdom! and their profoundest Mysteries; how we can know such paths; and how we may become worthy to wait therein. there be also shown the Mysteries of our hearts through this Number of Thirty-two. Its

significations teach the Mysteries of the Regeneration of our Heart; whether from the beginning it was constituted to operate hereby and herewith, and by the Word of God; whether it was distinct in the Mind of God; and what be its place, Science and dubitation, its hope, faith and ultimate desire.

If you shalt desire to know thoroughly these Paths of Perfect and Profound Wisdom together with their Mysteries; remember the combinations of writings in the Sigil (He) which is in the center of the figure of the Heart.

THE MAGIC OF

Whosoever thou mayest be, despise not this wonderful Science and Geometrical Searching Out, and the points of E 0 n,>° and the Mystical Numbers of the Letters. Also the Lord said unto God: 'Go forth through the midst of the City, through the midst of Jerusalem, and sign a Symbol upon the foreheads of the men who groan and grieve over all the abominations which be in the midst thereof. 'Also he said unto them: “Hear me, go ye forth through the City follow-ing after him, and smite ye every man upon whom ye shall see 'Tha un e'.5 Ye shall slay them from my Sanctuary. —begin.'

CONCERNING GOD IN HIS TRINE PERSONALITIES

(MICHAEL and his Spirits) These be the Characters of the Spirits who do teach unto you all Mystical Sciences (see Figure 41).

Hlichas

THE MAGIC OF

In this Sigil be taught the Mysteries of the Trinity Whom Abraham our Father knew, believed in and confessed. There is also taught herein how It is pleasing and harmonious in Itself, and by what ways It may be propitiated, as hath been communicable through Its Adorable Attributes. There is also (herein) taught how the whole may be communicable unto and in Thee, and as regardeth Thee in a profound and wonderful manner, through the Combinations of the Letters which be in the Great Central Triangle, between the Small Orb and Triangle. there is also (herein) taught how the Science of God may be communicable through His Attributes unto all Created Beings; and especially those most profound Mysteries which He operateth with regard both to Angels and Men, the which be shown through the combinations of the Letters which be without the Small Orb.

Also in all this Science thou shalt observe the Combinations of the Letters, of Geometry, and Gilgud or of their Numbers, in thy searching examination of all Sigils.

CONCERNJNG GOD, THE PRESERVER,
THE DESTROYER, AND THE CREATOR

(GABRIEL and his Spirits) These Spirits do teach you all kinds of Mysteries. Thus is the Character (see Figure 40).

®Habrisl

In this Sigil is taught what Mysteries the Lord God is willing to permit to operate
in Creation, through the uncontaminate Inner Knowledge whereof also (Abraham) did rule and govern himself and went forth by the command of the Lord God to travel in the Land of Chanaan, wherein also he sojourned and was buried by his two (Sons) in a Mystical Sepulchre, that is to say in the Cave near unto Cariatarbee, wherein also Abraham, Isaac and Jacob were interred. Now this same Cariatarbee is Hebrew Mambre, and Ephrata.

In this land did Abraham behold Three and Adore One, and thus was it counted unto him for righteousness.

In this Sigil is taught Who be those Three Persons meet to be adored, and how they do harmonize together; also as concerneth the Angels and Men what Mysteries they do operate; also how they do harmoniously act through Created Beings, Angels and men. All these things will be shown forth in the Letters and in the
Sigil herewith given, through their Number and Combination.

CONCERNING THE CREATION OF ALL
THE ANGELS

(OCH and his Spirits) These do teach you what is the Nature of the Angels.

These subjects fail under the domination of Oh who is a Solar Spirit, and should be invoked on a Sunday at Daybreak. Thus are the Characters (see Figure 39).

oh

| eat
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In this Sigil there is taught what is the Nature of Angels; what may be the object and end of such Creation and whether it be established to operate in the preservation and destruction of all Creatures. There is also taught Who and What is that Promised Messiah; what is the Kingdom; What is the Kingdom of Israel; what the Restitution through Him for the Wretched; what kind of a Prophet He may be; and what things can be performed by the Messiah for the welfare,

THE MAGIC OF

restitution all liberation of His people in Daya (sic).

In this Sigil as in others (Magical ones), there be Mysteries through the combination of Geometry, Gilgud and Numbers, as well as points relating to Geometrical (Symbolism).

CONCERNING THE LIFE OF THE ANGELS
BEFORE THE FALL

(ZAPHKIEL and his Spirits) These do (not) teach you of what nature is the Life of all Angels, and their business and intercourse. Thus be their Characters (see Figure 38).

THE MAGIC OF

Zapbkiel

In this Sigil there is taught what was the Life of the Angels before the Fail. there
be taught also the Mysteries of their habitation; whether there be a place of habitation for the Rebellious Angels; whether there may be found a Place

Impassable and Void; whether the Angels were without any affection of passion soever; whether they were created in happiness; and whether such is confirmed unto them.

THE MAGIC OF

CONCERNING THE EVANGELIC
REBELLION AND EXPULSION

(LUCIFER . BEELZEBUT . ASTAROT) These Spirits teach you what were the Rebellion and Fail of the Evil Spirits. Thus be their Characters (see Figures 35,36
and 37).

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Characters of his Princes

THE MAGIC OF

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In this Sigil there be taught what was the Rebellion of the Angels and what was its cause; what were the Mysteries of their Life; whether their life should be understood as a continuous action; whether the Names of these Angels were given unto them through the commands of God; what things have been committed unto them, whence and of what kind; and whether a certain Angel will be allotted unto any
or unto some special commands. There will be also taught herein certain most hidden
Mysteries, alike admirable and not admirable, concerning their Life, which same be revealed unto very few, (especially the comprehension of their Mode of Life before the Fall).

CONCERNING THE CREATION OF THE

SOULS OF MEN

(ARATRON) This Spirit teaches unto you the Creation of the Souls of Men, and what they really are; as well as their estate after Death. When you cause these
Spirits (under Aratron) to come unto you, see that you remain not long in their company. They will also tell you by writing that you desire to know. This

is his Character (see Figure 34).

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In this Sigil is taught what is the creation of the Souls of Mankind, and what is the
object and end of such Creation. Also what portion of the Angelic Host did rebel; and what time they rebelled; and how the Rebellious Angels were cast out. Also by the Virtue and in the Virtue (of this Sigil) there will also be taught Unrelatable
Mysteries regarding that Rebellion and that Expulsion, as well as the Time of that Rebellion and Expulsion.

CONCERNING THE LIFE OF MAN

(PHUL. GABRIEL) These Spirits, besides the Life of Souls and of Man, c
teach unto you all the Sciences which you shall desire to know. Thus are his Characters (see Figures 32 and 33).

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In this Sigil there is taught what may be the Life (of Man) and the Creation (of Souls) even until the time of their sending forth into Bodies.

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There be also taught the great Mysteries which the Lord is willing to perform; and whether all Souls were created from such a creation alike and at one time, and so also whether such be reserved in a certain place so that going forth then they may be sent into Bodies and rule therein for a period of time.

These Spirits are to be invoked on a Monday and at Daybreak.

CONCERNING THE WAYS OF KNOWING THE GOOD ANGELS, AND OF CONSULTING THEM

(ZADKIEL, SACHIEL) These Spirits to give you in all things whatsoever advice may be good and fitting; they discover unto you all kinds of treasures, give them unto you and carry them whithersoever you request. They can also give you a Purse wherein is Gold and Silver. They appear unto you as soon as you invoke them, which should be on a Thursday and at Daybreak. Thus are their Characters (see Figures 30 and 31).

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Sachiel

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In this Sigil is taught of what description be the Angels of Light and Glory. there
be also taught the Mystical Period of such a Life; and Mysteries, as they were unutterable, concerning such a Life; also that there was a certain interval between
their Creation and sending forth, and what be the Mysteries of such Interval.

CONCERNING THE DEVILS
AND THEIR LIFE

(BETOR) This Spirit maketh you comprehend who and what the Devils or Angels of Darkness really are; the difference of their Names; their Powers; and what they can do. He, being invoked, appeareth speedily, and that at any time and at any hours. Thus is his Character (see Figure 29).

BeLor

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In this Sigil there will be taught what are the Devils or Angels of Darkness; how they
can be known and understood by their proper Names; and how they are to be distinguished from the Angels. Also whether the Devils can fully be known by proper Names; and whether the Virtue of God is impressed upon them, or followeth hereupon.

THE MAGIC OF

There is also herein taught how we can attract such Angels unto us as Familiar Spirits by the knowledge of their Names.

Also the Mysterious Operations of such Angels, both as regardeth ourselves and our actions.

CONCERNING THE WAYS OF KNOWING
THE DEVILS AND OF BANISHING THEM

(LAUNE) This Spirit again giveth unto you the knowledge of the Devils, but 1 counsel you not to avail yourself of his services, for he is a very wicked Spirit and
a deceiver, who will do all in his power to entrap you, and afterwards he will mock you. Thus is his Character (see Figure 28).

LAUIe

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In this Sigil there is taught whether they can have proper Names as distinct from the Angelic Names, seeing that they were transformed through their casting out: whether they can lead their lives in any definite place, or wherein there is a place
determined; whether it be permitted in the Spheres or in the compounded

Elements. Also there is herein taught whether they have free will; in what way they conduct themselves in the places which they occupy; Also whether where they live be determined by the Power of their Expulsion.

Whether again there was an interval between their Expulsion and the Creation of

Adam, and (if so) what interval. Herein also are taught unheard of and most terrible Mysteries, of such Interval and of Life.

CONCERNING THE DEVILS AND HOW THEY MAY BE BOUND AND BECOME VISIBLE

(BRUFOR) This Spirit again teaches unto you the nature and quality of the Devils, and the difference of their names and titles; how they can bind invisibly and how we can bind them. Avail not yourself of him. This is his Character. (See Figure 27).

brutal

In this Sigil is taught how we can compel the Devils to show themselves visibly in the forms which they usually take to frighten and deceive (men).

There is also (here) taught how we may know them, for the Devils are known by their Names. Also whether and how from their Names their actions and operations can be known. Also how by the light hereof we can find out the means of driving them away from us and from our works and operations.

CONCERNING THE DEVILS AND HOW
THEY CAN BECOME VISIBLE

(HEMOSTOPILE) This Spirit again will make you see and know the Malice of

the Devils, and will give you as many of them as you may wish. Avail not yourself of their services. Thus is his Character (see Figure 26).

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In this Sigil there be taught the methods whereby we can oblige the Devils to show themselves visibly in torments. They can deceive men and assume their forms, and change the just inclinations of men into evil passions. (Also there 1s herein shown) how they can take such forms, and from what media, and what methods they make use of (to do so).

CON CERNING THE DEVILS AND HOW

THEY MAY BE BOUND AND COMPLETED
IT'S A VISIBLE APPEARANCE

Now this is the Object of the Diabolic Qabalah.

(ASMODEUS. LEVIATAN) These Spirits teach you further the Malice of the Devils. Avail not yourself of the services of these Evil Spirits who are deceivers.
It is alone the Name of God which can enable you to force them and all others to come unto you. Thus are their Characters (see Figures 24 and 25).

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In this Sigil be the methods whereby we can force the Devils to show themselves

unto us in their torments and that in bodily form.

THE SACRO-MYSTIC THEOLOGY OF OUR FATHERS

CONCERNING THE SCIENCE OF THE REGENERATION OF ADAM AND HIS CHILDREN BY PELECH

We have given and told unto you many things regarding the Good Spirits who can serve you faithfully. Those we are here about to speak of can also do the same, seeing that they served our First Parents from the Creation of the World.

OPHIEL is a Spirit of Piety. He will teach you all the Wisdom of our First Father. Thus is his Character (see Figure 23).

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Characters of the Spirit which be under the

domination of OPHIEL

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In this Sigil there be taught the Mysteries of the Regeneration of Adam and his Children m Time, through Pelech now shown forth visibly as Jesus. Also the forms of those in torment.

CONCERNING THE NATURE
OF THE GENI

ANAEL is a Spirit which will give unto you the Knowledge of all things which

he in the Order of Nature (understands), for he is a Spirit of Power, who appeareth speedily if he shall be invoked on a Sunday at Daybreak by one who is alone and in a retired place. Thus is his Character (see Figure 22).

In this Sigil there be taught who and what the Genii are, as well as their power and
virtue. There will be further shown the Mysteries of the Present, Past and Future Age.
In this Sigil is hidden the Science of Merchants. Also here be those things which do appear and are reputed to be supernatural. Also herein we can obtain the revelation of unknown things, but this (is only granted) unto the Elect of God.

Also the Praxis of those Arcane Secrets of the Lord is declared and demonstrated in this Sigil, wherefore Adore the Lord thy God with thy whole heart, and love your neighbour. In the Praxis or working of this Sigil thou shalt constate that the
effects hereof be certain and true yet (causing) the greatest wonder and astonishment.

CONCERNING THE TRANSFORMATION
OF THE GENI

HANIEL teacheth unto you the transformation of all precious stones and giveth unto you as many as you wish thereof. He is to be invoked on a Friday before

daybreak. Thus is his Character (see Figure 21).

Haniel

Characters of the Spirits which be under

HANIEL

In this seal there is taught how Genii may be transformed into Man. they can pass from him into their nature, and correspond unto him in the compounded elements. There is here also taught how such may be necessary unto the Human Race. Also the necessity of such a Mystery.

CONCERNING THE COMMUNICATION
OF THE GENII

CAMAEL giveth unto you a perfect knowledge of your Genius, who will have the power to grant you everything that you shall demand of him. There be many Spirits under the rule of (Camael) who can serve you in many things, and especially such as you shall demand of them. Thus is his O0-taracter (see Figure

20).

Camael

Characters of the Spirit which be under the

domination of CAMAEL

In this Sigil is taught what and after what manner may be this communication of the Genius; (transforming in us) our evil (qualities) into good, and our good (qualities) into better and best; there is also taught the method of such transformation. Wherefore adore the Lord God and love thy neighbour

THE MAGIC OF

CONCERNING PHITONE OR THE
ABUSES OF NECROMANCY

SAMAEL is a spirit of Counsel. He teacheth you Magic, Necromancy, Jurisprudence, and all the Occult Sciences, with facility. He is to be invoked on a
Tuesday at Midnight, care being taken to fast the day that you shall wish to avail your self of his services. He hath much in his power, and on your demand he will tell you the extent thereof. Thus is his Character (see Figure 19).

Samael

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In this Sigil there be taught what are all the abuses of Necromancy which may expose a man (to danger) through such communication; whether such communication may have such virtue as to link you unto the Angels and unto God, and to confer upon you power over all creatures, or the union of the love of all beings with the most profound and familiar knowledge of them, or whether it

THE MAGIC OF

may join us unto the Devil even as in our mortal familiar (relationships) so can we be linked with all things which may be pleasing unto us. There is also taught (herein) how such communications maybe formed.

THE VISION OF EDEN, OR OF THE
TERRESTRIAL PARADISE

PHALET will teach unto you all that did happen in the Terrestrial Paradise, from the time of the Creation of Adam and Eve. There be many Spirits under his leadership who can do much in the manner of serving you, and in many ways. Thus is his Character (see Figure 18).

THE MAGIC OF

In this Sigil there be taught the Mysteries of the Creation of the World, and of all
Creatures, and what (of these) be sacred; but also how those (creatures) are proper
to be detested for superstitious reasons when they draw their origin from Corpses of the dead, and from collections thereof, and from sepulchres; and thence also is the arising of every kind of superstitions. In this Sigil be (also) taught all the Arcana of Necromancers and of Diviners of that same class,! and whence in a Scientific (sense) these (arts) take their rise.

THE VISION OF FORMATION—ADAM

DALETE is a Spirit who will show unto you the Visions which Adam beheld while he was upon the Earth. He hath many Spirits under his leadership, who will teach unto you many things if you tell unto them that which you shall desire. Thus is his character (see Figure 17).

THE MAGIC OF

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In this Sigil be taught and demonstrated the Mystical Formation of Adam; what Animals were in the Lord and brought in this place unto Adam by the Lord God.

THE BEHOLDING OF THE SERPENT

GIMELA maketh you to know and behold the form of the Serpent who did tempt Eve in the Terrestrial Paradise; (he also) can give unto you some of his Spirits

who can transport you from one place to another and can even make you travel at the speed of an hundred leagues in an hour. Thus is his Character (see Figure 16).

THE MAGIC OF

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In this Sigil there be taught all the Mysteries which the Lord is willing to allow to
be worked by the Serpent and from the Serpent; what may be his corporeal moulding or proportion, and whether he can contain in himself all invisible beings (or creatures) and in what manner.

THE WISDOM OF OUR FOREFATHER ADAM

BETEL teacheth unto you the Sciences which God had revealed unto Adam. He is a very docile Spirit who appeareth as soon as he is invoked. (This should be either) in a wood, or in a secluded garden, and one should be alone, whether it be by day or by night. Thus is his Character (see Figure 15).

THE MAGIC OF

BETEL

In this there is taught in what way we can arrive at the possession of the virtues of
all Creatures (or created things); there is (further) taught what and of what kind!
be the virtues hereof, and what (virtues) be truly most powerful above all virtues of Creatures. There is also taught the reason of the laws of (such) virtues and of their uses.

THE GOING-FORTH OF ABRAHAM FROM
UR OF THE CHALDEES AND FROM HARAN

ALEPTA maketh you see how Abraham went forth from Ur from among the

THE MAGIC OF

Chaldeans, and from Haran. He can give unto you great riches. Thus is his Character (see Figure 14).

In this Sigil is taught how a Man may be exalted, and how a Man may become formidable unto all Creatures, at any hour (and how he may be rescued) whether

out of the hands of cruel men, or from a crowd of men.

THE CAVE OF EPHRON

TETAHATIA is a Spirit of Science and Virtue, who hath preserved our

Forefathers from their enemies, rendering them formidable unto them so as to put them to flight. He will do the same unto the Enemies of those who shall wish to

THE MAGIC OF

avail themselves of his services. Thus is his Character (see Figure 13).

T'etathia

In this Sigil be noted the ways whereby a blinding darkness may be produced, or a thing terrible unto one’s enemies, also how a blessing may fail hereon.

MOSES IN THE INTERIOR OF THE DESERT

HETHATIA maketh you see even as Moses saw the benefits which he had received from God, when he was in the Desert of the Land of Midian. He can do much for those who invoke him, but it must not be in the desert place. Thus is his Character (see Figure 12).

THE MAGIC OF

In this Sigil is taught the Science and Wisdom of Moses, and the Arcana of the Egyptian Magi and Diviners; perfect happiness and the ways of causing and inspiring fear, and of going forth from a land and for the preservation of a Man in

that (case) and place.

THE ROD OF MOSES

ZAINAEL is a Spirit who did teach unto Moses the methods of availing himself of the Rod with the which he did perform so many miracles in Egypt, and among the chaldeans. He hath much power to render those rich who avail themselves of his services. He can be invoked at any hour. Thus is his Character (see Figure 11).

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THE MAGIC OF

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In this Sigil is taught the Practice of the Science and Wisdom of the Diviners and Magi of the Egyptians and Chaldeans, and by what ways and means they may be acquired.

THE VISION OF ‘MAN’

VAU-AEL is a Spirit who causeth all kinds of pleasant visions to appear, such as our Forefathers m the Old Testament beheld. He serveth you faithfully in all that you desire to know. Thus is his Character (see Figure 10). He hath many Spirits under his dominion.

In this Sigil, howbeit, there is formed a certain spedes of ‘Man’ for castings out.

THE MAGIC OF

THE EXPLORER AND LEADER JOSHUA

HETAEL is a Spirit who guides armies and also can destroy them, as he did unto the enemies of the Children of Israel under the command of Joshua, when by his prayer the latter arrested the course of the Sun. He can render you invulnerable unto every kind of weapon, and can give you Spirits to serve you unto this end. He is to be invoked on a Tuesday. Thus is his Character (see Figure 9).

In this Sigil there is taught the declaring of the intentions of Enemies and the like.
Also there can be expelled all things noxious unto body and mind, and further in like manner this Mystic (Sigil) operateth in their restoration. Also there be Mysteries regarding 'Man'.

THE WISDOM OF SOLOMON

THE MAGIC OF

RAPHAEL is a Spirit of Science who did teach unto Solomon! Knowledge and Wisdom. He is to be invoked on a Sunday before Sunrise. Thou must be both pure and chaste when thou dost invoke him, and thou must have fasted on the previous eve. Thus is his Character (see Figure 8).

In this Sigil is taught the manner of joining Actives and Passives together the one
unto the other, in natural things. There is also taught concerning the 'KANSSUD' of Earthly regions and powers, from one class unto another.

OF THE LIFE OF ELIJAH

GABRIEL is a Spirit who did teach unto the Prophet Elijah all the Mysteries of Divinity. He is to be invoked on a Thursday before Daybreak. His Power is very Great, and he can do you great good, in the which he will instruct you. Thus is his
Character (see Figure 7).

THE MAGIC OF

In this Sigil there be taught the Methods of restoring and transplanting both health
and mental force.

THE SPIRIT OF ELISHA

MICHAEL is a Spirit who guided the Prophet Elisha in all his actions. He is the Protector of all Kingdoms. After God Himself, he is almost all-powerful as regardeth those who perform his Invocation, which latter should be worked upon a Sunday, and m the evening. Thus is his Character (see Figure 6).

THE MAGIC OF

In this Sigil is taught how there may be formed a certain composite thing by means of which the faculties and vital Spirits (exist) as well in Man as in other creatures, according to what is necessary for and convenable unto them.

IN THE FIELDS OF BABYLON

URIEL is a Spirit who did reveal unto the Prophet Esdras every description of Prophesy, he did also aid the Children of Israel in the Camp of the Babylonians. He teacheth natural Sciences, Physic, and Medicine. He is to be invoked on a Wednesday, before daybreak. Thus is his Character (see Figure 5).

In this Sigil there be taught the method of understanding what and of what Kind were those twin Souls (namely) Henoch. The faculties of the Mind and Understanding are purified, and these also in such a manner that they may be exalted from the lowest degree unto that which is most perfect of all. By the

THE MAGIC OF

which composition also there can be a transmission made of the participating Power or that power of communication of the comprehension of Spirits.

THE SON OF ZACHARIAS IN THE DESERT

SAMAEL is the Spirit who did never abandon Saint John during the time m which he dwelled m the desert before his preaching. He is the protector of

preachers in Missions among foreign nations. He teacheth Theology. He is to be invoked on a Wednesday, and in the morning. His Character is thus formed (see Figure 4).

In this Sigil is taught the harvest of the Plants of Blessedness, and such harvests;

together with the envy of the Kingdom of Behemoth and Leviathan, of the which the Lord God did make use from the Beginning, and preserved (the same) for the production of all creatures, and also in what manner such souls be produced (and

come forth).

BY THE FLOWING OF JORDAN

CAPHAEL is a Spirit who guided St. John in the desert, and when he was preaching the Baptism of Penitence by the River of Jordan where the people were baptized, he filled their hearts with Charity and Benediction. He teacheth an infinitude of matters with facility.

CAPHAEL

In this his Sigil (see Figure 3) there is taught concerning the healing of barrenness
and of death concerning the Kingdom of God, and the most ardent Charity; in the which blessed mystical Numbers (of the Sigil) there is taught unto whatsoever Operations this is to be applied, howbeit certain special Operations do fail under the head of certain especial Numbers. Also concerning Sciences and Arts of all kinds and of all perfections whatsoever they may be.

He is to be invoked on Fridays and in the morning.

THE CIRCUMCISION OF
JESUS AT NAZARETH

The Prophet of the Greatest One; or the Languor of the Nature.

THAVAEL. This Spirit had a particular care of our Lord Jesus Christ. It was he who conducted the Holy Virgin and Saint Joseph into Egypt when they were fleeing from the persecution of Herod. He giveth unto us a perfect knowledge of all the simples and their virtues. He can be invoked at any time. His Character is thus (see Figure 2).

THE MAGIC OF

In this Sigil is taught the planting or the sowing of the Seed of Plants, the comprehension of virtue; there are also (herein) taught the manners of flowering as regardeth Plants, and also those inspirations of virtue and grace which be as it
were the fundamental plants of the Qabalistical ART.

They who shall write with the ginger upon the forehead of these letters I.. .N. R. I, will never die by a sudden death.

THE THEOSOPHY OF
OUR FATHERS

AS REGARDETH THE PLANETS
THE SANHEDRIN

ZADKIEL will teach unto you all the Sciences Active and Passive, with a remarkable facility, with all honesty and courtesy, together with every kind of benediction. They who avail themselves hereof will possess all things in content.

THE MAGIC OF

He is to be invoked on a Monday and in the Morning. His Character is this (see Figure 1)

In this Sigil is taught the method of joining together Actives and Passives, or in everything the manner of modesty and grace. In the which Numbers the Lord God doth sanctify these Planets, so that they may work marvels, and as it were portents, through such Numerations.

Seeing that we possess the explanation of the (Magical) Circle, (let us here state)
that it is (Employed) for the Invocation of Spirits, so as to escape the dangers which might arise through their malice. Now it having been duly prepared for you to avail yourself of the Services of the Spirit you desire (to Summon) it is necessary to take heed that you comprehend the power which he hath and whether he can grant you that which you shall demand.

THE MAGIC OF

Being, then, in the midst of the Circle, wherein you are to perform the Operation, and having made the Character (or Sigil) of the Spirit who shall serve you: you shall see that the Circle be (correctly) formed according to the instructions we have (elsewhere) given. Being then, I say, in the midst thereof, after having recited the Pater, an Aye, together with the Credo, you shall repeat the following Conjuration:

CONJURATIO

Omnipotens Aeterne Deus, Qui totam Creaturam condidisti in laudem et honorem tuum, ac ministerium hominis, OTO ut Spiritum (N.N.) de (.) ordine mittas, qui me informat et doceat quo ilium interrogavero, non mea voluntas fiat, sed Tua, per Jesum Christum Filium Unigenitum. Amen.

O Eternal Omnipotent God, Who hast formed every creature unto Thy praise and honour, and for the Ministry of Man: I beseech Thee to send unto me the Spirit (here give the name of the Spirit) of the (here give the name of of class or Order of Spirits) Order, who may inform and teach me concerning those things which I shall demand of him, nevertheless not my Will, but Thine, be done, through Thine Only-begotten Son Jesus Christ. Amen.

Having obtained from the Spirit that which you desire, you shall license him to depart in these words:

THE LICENCE TO DEPART

THE MAGIC OF

Quia Placide et quiete ven isti, et hac petitione mihi res pondisti, ago Deo gratias
in Cujus Nomen venisti, ite in pace ad loca tua et rediturus ad me cum te

vocavero per Christum Dominum nostrum. Amen.

TRANSLATION OF THE FOREGOING LICENCE TO DEPART

Seems that peaceably and in quiet thou has come, and hast made answer unto me in this (my) petition, I return thanks unto God, in Whose Name thou hast come. Depart hence in peace unto thine habitations, and be thou ready to return whensoever I shall have called thee. Through Christ our Lord Amen.

After having repeated this Conjuration three times, if so be that the Spirit apeareth
not unto you, you shall repeat the present (following) Conjuration three times. And these Conjurations should be written out on virgin parchment, together with the Licence to Depart.

THE CONJURATION

I (N.N.) do Conjure thee (O Spirit N.N.) by the virtue of the Great and Holy Names of God, that immediately and without delay thou art to appear unto me

under an agreeable form, and without noise, nor injury unto my person, to make answer unto all that I shall command thee; and I do conjure thee herein by

EL ELOHIM ELOHO ELOHIM SEBAOTH ELION EIECH ADIER
EIECH ADONAY JAH SADAY TETRAGRAMMATON SADAY AGIOS
OTHEOS ISCHIROS ATHANATOS AGLA Amen.

After having performed this Conjuration three times following, it is necessary to continue the same for three days successively, in the same place, and at the same hour.

And when (your desire shall be) satisfied, and having obtained from Him that which you wish, you must license him to depart (saying):

‘Go in peace unto the place which hath been destined unto you from all Eternity; let there be peace between us and you’